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The Lutheran Outlook

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Anti-Religionists

"Drink and the Devil"

The Lutheran Confessions and Today's Needs
John G. Kuethe

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E. H. Parsons

A Lutheran Philosophy of Education
A. C. Mueller

VOLUME XV JUNE, 1950 NUMBER 6

Pointed Paragraphs

WHO'S WHO?

Rev. John G. Kuethe is pastor in Odessa, Texas. Mr. E. H. Parsons is the Humboldt, Iowa, lawyer from whom we have heard before on the subject of text criticism. Dr. A. C. Mueller is a member of the Missouri Synod.

LEFTWARD

Outside the United Kingdom and the Scandinavian countries, the United States administration today is probably more to the left in general economic policy and point of view than any of the governments of western Europe. Present predominating forces within the Democratic Party in America are proceeding in the same direction but not on the same lines as the labor government of Great Britain.—*John Strachey, British Socialist.*

Definition of diplomacy: Lying in state.—Capital Chimes.
—Raymond Moley.

DIFFERING VIEWPOINTS

In many former years of residence in Ohio I saw strange things happen in politics—some queer birds blown to high perches by capricious winds. . . . But never have I seen the intelligent people of the Buckeye State so dumfounded as they are at the idea of Joe Ferguson, state auditor, running against Bob Taft for the Senate of the United States. It is something to move the pagan gods, idling away the centuries in amused contemplation of the antics of mortals, to burst into Jovian guffaws. Ferguson, by any test of real fitness, could hardly qualify for the lower house of the state legislature. I shall be happy to administer the oath of office to Joe Ferguson as the next senator from Ohio—*Senator Alben Barkley.*

The candidate claimed to be able to tell a man's party affiliation by his looks. "You're a Republican," he said to one. "Right." "You're a Democrat," he said to the next. "Right." "You're a Republican." The man denied it. "Oh, but I am sure you are; the look is unmistakable." "No, I am a Democrat, but I've been sick for a month."

PRESSURE GROUPS

The gravest danger we face today is economic and political disintegration into competitive groups, each placing its own interest above national interest. The times demand on all sides a new degree of public-mindedness, a greater sense of responsibility for the general interest, a self-discipline that marks the wise use of freedom. If I were limited to only one conclusion based upon my term in office in the Senate, I would make it this: We must guard against breaking our population into self-conscious, selfish segments commonly known as pressure groups. —*Senator Paul Douglas.*

Misprint in real estate ad: "You cant heat this one; nine rooms and two baths."—Newport News, Va., Times-Herald.

POWERFUL MAN

Recently I came across a thumbnail sketch of a man considered really the most important man in America today. He is a behind-the-scenes figure, shuns publicity, lives quietly and inexpensively, though he owns two of the largest power companies in the world outright; he has a finger in virtually every large corporation in the United States; he has been quietly buying up government bonds for years; he is proud of his humble beginning; with all his money he doesn't care for lavish entertainment but prefers the movies; Franklin Delano Roosevelt thought so much of this man that during his term in office he consulted him 27 times; he is not listed in Who's Who and doesn't want to be; he is married and has one child; he has only one car, an inexpensive make, and likes to drive it himself; his wife is a wonderful cook; it is said that he can arrange the election of any man he wants in office, but he finds this hard to believe; President Truman called on him just the other day and spent a half-hour appealing to him for help on a critical national problem. Yes, sir, he is the most powerful man in America, though he doesn't realize it. He could do this job if he would tackle it. He is—you! —*Herman W. Steinkraus, President, U. S. Chamber of Commerce.*

IDOLATRY

Hindus accuse Roman Catholics of idolatry! This item of news came from South India where the Roman Catholics have been publicly exhibiting their traveling statue (the "Pilgrim Virgin") of our Lady of Fatima from Portugal. The Hindus, who should know what idolatry is, were shocked at the homage paid to this image of Fatima as it was borne in procession through the streets of their cities. The Hindu editor of a large Indian-language daily newspaper in Travancore called the Roman Catholic celebrations "a manifestation of idolatry in its crudest form." He was joined by other prominent Hindus in warning their people not to be influenced to go back to a form of idolatry which they have been trying to overcome.—*The Converted Catholic Magazine.*

It will certainly be a great boon to those backward countries if some way can be worked out to develop and industrialize them so they too may be paralyzed by strikes and other advantages enjoyed by the United States.—Clyde Moore.

WE WANT MORE

Thousands of strong, healthy, capable and trained American citizens have wrapped themselves in a thick cloak of "We Want More" philosophy, and are risking the loss of the greatest blessings ever known to a people on this earth. Who fashioned this garment of "We Want More" which so many thousands of us are wearing? What crafty designer led us to divest ourselves of the well-fitting mantle of our pioneering ancestors, whose aim and purpose in life was to "do" and "create" and "give" of time and substance, and embrace so willingly "the new look" at so great a price?—*The Expositor.*

It requires more faith and courage to say two words face to face with one single sinner than from the pulpit to rebuke two or three thousand persons, ready to listen to everything on condition of forgetting all.—Bossuet.

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EDITORIAL

Anti-religionists

EVERY ONCE IN A WHILE one reads of an organization bringing suit to force the abandonment of some religious practice or to have such a practice declared unconstitutional. Such organizations, for example, are the Freethinkers of America and the United Secularists of America. There seems to be plenty of money to prosecute such suits and even to carry them to the U. S. Supreme Court. Usually the suit is about some practice in the public schools, and is brought under the mantle of the separation of church and state. They pretend to be very zealous for the First Amendment to the Constitution; but when one considers who they are and how they operate, one comes to the conclusion that their motivation is not love of the Constitution but hatred of religion.

The most signal victory won by such a group was the decision by the Supreme Court that all released-time religious education on school property, indeed all use of tax-supported property for religious purposes, is contrary to the First Amendment. This was a split decision; with one Supreme Court justice entering a vigorous dissent, and even those who concurred giving different reasons for their decision. There are still many persons who believe that that decision was not in accord with the history and spirit of the American people. If strictly enforced locally, it would prevent the meeting of any congregation in a school building on Sunday, a practice which has had the approval of school boards and taxpayers all over the country. It would prevent the holding of religious services in chapels erected on Army posts or on ships of the Navy, a practice which has the approval of the armed forces and of the government in general. It would prevent the holding of religious services in state and federal prisons, though no one would want to deprive the inmates of those institutions of the consolation and moral strengthening derived from religion.

But whether consistent with our American practice or not, that decision of the Supreme Court is now on the books as the interpretation of the law of the land. And it was a victory for the forces of irreligion. Mrs. McCollum of Champaign, Illinois, was the plaintiff in that suit. She is the daughter of a former leader of the Freethinkers. It was not Mrs. McCollum's money that carried that case to the highest court.

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A few months ago a Mrs. Klein of Hawthorne, N. J., brought suit to have a New Jersey law which requires Bible reading in the public schools declared unconstitutional. Backing her in the suit was the organization called United Secularists of America, specifically one Donald R. Doremus, a director of the organization. (They have to find a parent of a school child who will claim to be aggrieved and injured by the religious practice; then they can throw their weight and money into the fight). In the lower court the Bible reading law was sustained as not unconstitutional, but the case has been appealed and there is no guarantee that a higher court will not reverse the ruling. In the Illinois case every court up to and including the Illinois supreme court upheld the practice of released-time religious education—but the U. S. Supreme Court reversed them.

Lately a meeting was held in Newark, N. J., attended by seventy persons, to lay plans for a new state-wide organization to keep religion out of the schools. Again the pious pretext was used of being solicitous about the separation of church and state. A spokesman of the group declared their objectives as follows: They will support the principles of the Barden bill, which would

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extend federal aid to public schools only; oppose all released-time religious instruction; fight a New Jersey law requiring daily readings from the Bible in public schools; and support any measure that would take religion out of the schools and keep it separate from the state. One is not surprised to find that one member of the organizing committee of the new group is that same Donald R. Doremus of the United Secularists of America.

They would no doubt find many Protestants in sympathy with them in their support of the principles of the Barden bill, for we do not want to see federal money subsidizing Catholic parochial schools. But those Protestants who are attracted to such alliances should at least know what company they are traveling with. The Baptists who, in their zeal for the separation of church and state, filed a brief with the Supreme Court supporting Mrs. McCollum's suit, found themselves in some very unsavory company for Christians.

— — —

But Christians are beginning to fight back—or at least to talk back. They are demanding that if religion is to be kept out of public education by law, then irreligion must also be kept out. It is not being kept out. When the National Association of Evangelicals met in Indianapolis, they adopted a resolution which charged that many textbooks in use at every educational level are "materialistic, Communistic, and anti-Christian." They condemned legislative enactments and court decisions "which have clearly established the thoroughgoing secularism of public education." And they said that while freedom of worship and conscience in our democracy rightly guards the right to unbelief against religious instruction, they demanded "the equal right of religious belief to protection against the teachings of atheism and unbelief."

Nor is their voice a solitary one in this regard. Recently Prof. F. Ernest Johnson of Teachers College, Columbia University, addressed the religious Education Association. Since I have not hesitated to condemn educational fads and fancies that come out of Teachers College (Columbia the germ of the notion) I rejoice all the more at this clear testimony from the same source. Here are some of the things Prof. Johnson said to the educators:

> "Whatever else the First Amendment as supplanted by the Fourteenth may mean, there is general agreement that it forbids all sectarian instruction in tax-supported schools. Yet there are some who hold that indoctrination *against* a given religious philosophy is permissible. In other words, there are educators in America who want in the public schools what the Russian constitution calls 'freedom of anti-religious indoctrination.'
>
> "Are we prepared to say that those individuals and organizations that are vocal about religious teaching in the schools and silent about anti-theistic indoctrination are not interested in the separation of church and state but only in quarantining traditional religion? . . .
>
> "If it is a violation of religious liberty to teach that one ought to be a Catholic or a Protestant, it is equally a violation of religious liberty to teach that one needs no religious creed in order to live the good life. That this is none of the state's business is, as I see it, of the essence of the separation doctrine. . . .
>
> "The great bad is the taking of this situation so complacently as if it were normal, instead of regarding it as tragic that what people hold as supremely important must be insulated from the most important of all enterprises—the education of youth."

That is what we must not do—take this situation complacently. There are several things we can do. We can acquaint ourselves with these secularistic groups and their aims and objectives and turn the light of publicity upon them. We can demand our right as citizens and taxpayers to keep our children free of irreligious and anti-religious propaganda in tax-supported schools and colleges. And we can strengthen and support our own church-related schools at every level so that they send out more and more intelligent and convinced Christians into our communities—including a growing number of public school teachers.

Protestant Ads

IN BIRMINGHAM, ALABAMA, the local Churches of Christ have taken a leaf out of the Catholics' book and have been publishing newspaper advertisements. These ads have not minced matters, one going so far as to say that Catholicism is "Satanic in origin."

Naturally the Catholics did not like that. The Catholic Priests Association sent a letter to the newspapers in which they said that the Protestant ads were "in bad taste, scurrilous and insulting to the Christian integrity of Catholicism."

> "Granting their right to freedom of opinion and expression in religious matters," the priests said, "we do not see how the tenor of such articles serves the cause of religion and public well-being. . . . We are appalled at the thought that any Christian group could so stigmatize their Catholic neighbors as to say that they are allied with Satan and engaged in a work essentially evil."

It is no doubt true that we cannot prove to the general public that we have a better type of Christianity by a more vigorous name-calling. Nor is it necessary. It should be possible to present the truth in an objective and dignified way; and the truth so presented has a way of appealing to the good sense of the intelligent reader. Abuse adds nothing to the argument, but rather weakens it.

On the other hand it may be pointed out that the nature of the advertisements published recently by the Knights of Columbus invited a vigorous response. They were sometimes slyly worded to sound ingenuous and honest when they were in reality deceptive and false. I think, for example, of the one headed "The Bible is a Catholic Book," in which the word "Catholic" could be taken two ways. If it meant "belonging to the whole Church," it would be true. But it was not supposed to mean that to the reader. He was supposed to understand "Catholic" as meaning "Roman Catholic." And then it

was false, for the New Testament was complete long before the Roman Church as such came into existence.

Such misleading statements by an aggressive Roman Church cannot hope to get by unanswered. But let's keep it clean.

Freethinkers Protest

JOSEPH LEWIS IS PRESIDENT of Freethinkers of America. In Mamaroneck, N. Y., a Catholic congregation has been using a firehouse as their meeting place. Against this use of public property by a private institution Mr. Lewis protested in the name of the Freethinkers.

The town supervisor, Mr. Owen A. Mandeville, wrote Mr. Lewis as follows:

"This space is not only used by St. John's church. It is used by the citizens and taxpayers of the town as well. The same courtesy as to the use of the space has been extended to the Larchmont Jewish Temple and we would grant this privilege to any religious group who did not have a place to worship."

To this Mr. Lewis replied:

"You seem to think that because citizens and taxpayers use the hall of this building, religious institutions are entitled to use it also. The building belongs to the taxpayers and citizens of Mamaroneck and it is within their province to use it for civic matters. However, the law specifically provides that religious institutions may not use public property. I trust that it is not necessary to quote that provision of the New York State Constitution that prohibits the use of public property by religious and sectarian organizations. We also note that you have extended the courtesy of the use of the hall to the Larchmont Jewish Temple. We wish to reply that compounding an error does not make it right."

Mr. Lewis and the Freethinkers are not concerned that all religious groups may have the same privilege by the courtesy of local school or town authorities; they desire that *no* religious organization may receive *any* favor at the hands of local government.

I do not know the provision of the New York constitution to which Mr. Lewis refers. But the decision of the U. S. Supreme Court in the Champaign, Illinois, released-time case attempted to make it U. S. constitutional law that it is illegal to use a public school building for a religious meeting at any time. I do not believe that it is illegal. If it is contrary to law to use tax-purchased propperty for a religious service, then the U. S. Army and Navy are guilty of breaking the law repeatedly; for they permit and even encourage chaplains to hold religious services of their own denominational pattern in chapels erected and on ships purchased with public money.

If the taxpayers in a local school district are willing to extend to a local congregation the privilege of using a school building as a meeting place until they can erect their own church building, I do not think any law has been broken.

Of course the privilege must not be abused. In Charleston, W. Va., a church group was so satisfied with a school building as a place of worship that they continued using it for eight years, making no attempt to secure a building of their own. The result was that the school board decided that no school building would be rented to a church group. In Houston, Texas, authorities recently decided to limit to a period of one year the time a congregation could use a school building.

"Drink and the Devil"

A TWENTY-ONE-YEAR-OLD BOY was given a life sentence here in Columbus the other day. He was a student at Ohio State University. At a fraternity party last fall he got drunk and while under the influence of alcohol took a loaded pistol belonging to another boy and shot a fraternity brother dead.

The fact that he was drunk at the time was used as an argument in his defense and no doubt influenced the jury. But drinking was not indicted, or the sellers of drink, or the advertisements that seek to persuade young men that "men of distinction" drink whisky. There seemed to be a conspiracy of silence to cover up what was really the murderer in this case and what is so often the accessory before the fact in all kinds of crimes of violence.

In a ten-minute address from the bench before sentencing the young man, Judge John R. King did make a brief reference to drink; but he immediately abandoned that tack and apparently tried to put the blame on the prisoner's home training. This is a part of Judge King's address:

"Education, after all, consists in pointing the way of life, how to live, how to equip yourself to make that proper contribution to the well-being of the community of which you are a part, the commonwealth, and the nation.

"It is no wonder there is so much confusion, so much chaos and disorder, so many maladjustments. Solomon said: Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. It is just as true today as when he uttered it.

"These institutions are for the purpose of influencing the child of today to become a citizen of tomorrow and follow the paths of righteousness. . . . There must be an awakening, not only among the student body but among the citizenry, that the challenge which this occurrence brings to us may be properly met. . . .

"There is another institution that I would like to say a word about, growing out of our experiences here today. Seventy-five to eighty per cent, I dare say . . . of these experiences are due to the lack of that proper training and discipline in homes.

"There must be a rehabilitation of the home. Not home with just four walls, but home with a soul in it; a home that will inspire those who are brought up in it to appreciate all those basic and fundamental concepts of honesty, industry, intellectual integrity, morality and virtue that in the after-while will give us strong citizenry. . . .

"Stand up, Jimmie. I cannot express my feeling. . . .

It is the sentence of this Court that you be confined in the Ohio Penitentiary for and during your natural life. God have mercy on you."

The judge made no mention of the testimony of the young man's mother during the trial that her son did not drink until he entered the army, and that when he came home after two years in the army he drank to excess for some time before they got him straightened out. By implication the judge placed the blame for the crime on the home. But what about this whole business of making, selling, advertising, and—in the case of our armed forces—training our young men in the use of alcoholic beverages? Must nothing be said about that? Are the people who make money out of that which incites to crime so strongly intrenched in politics that a judge dare not indict them from the bench? Is it safe to lay the blame on the home because homes have no organization, and unwise to place the blame where it really belongs because the liquor business is organized?

What about the thousands of homes where the parents did all in their power to bring up their children to be decent and Christian citizens, and lost them nevertheless to dives and houses of ill fame and prisons and the electric chair because this organized traffic enticed the children away to the life of the underworld? What about the drinking scenes in movie after movie, which give impressionable youth the notion that Mom and Dad are old fogies who don't know much; that all well-dressed, cultured, high-society people drink?

It is time for Christian homes to get organized and show their power. If, every time a crime were committed, the courts not only punished the criminal but also indicted and punished all those who contributed to the crime, the liquor business would soon be outlawed. We have outlawed opium, cocaine, heroin and other dangerous drugs, and do not think of insisting on our "liberty" to use them. Why is this other narcotic an exception?

Is Jesus Dead?

(A Guest Editorial)

JESUS IS DEAD. It was all untrue—He did not come out of His grave at all, and was not born of a virgin either; the stories of the angel and the virgin were merely thought up. And several letters in the New Testament were falsified too—Paul did not write them at all. And I, simple, foolish pastor, preached as if that was all true, as if Jesus were living—and it was all a lie.

For recently the Berlin church authorities invited me to a great doctrinal discussion, which took place especially to prove to me that it is not at all necessary to believe that Jesus rose bodily, because Luke told stories that were invented and thought up. Now I asked the learned men of the church higher school if one could really teach in the Church that the Bible is full of lies—and they said I was just too dumb to understand. But I have to preach on these things. And they said I was a false teacher because I thought the letter to the Ephesians couldn't be true if there were lies in it. Now it is I who am a false teacher because I do not want to believe that a lie is true!

I asked bishops and general superintendents of the east zone, and they promised they would examine in the matter. But now I notice that they examine so slowly that I am likely to die in the meantime. But I desire to die a blessed death and not be condemned to hell through doubt. Therefore I asked the church authorities again, and received the answer: "No one said that the letter to the Ephesians was false, but it was said it was not by Paul; no one denies that Jesus is risen and God's Son, but it is claimed His body decayed in the grave and that Joseph was His true father. No, that I do not understand; for that I am really too dumb. The angel did say that Jesus is God's Son because Mary was a virgin. Horrible! Did God make a mistake? Must the angel first learn from professors of theology what he may announce? Very certainly no one would come to church any more in Rehfelde, where I am pastor, if I would preach that the stories in the Gospel did not really happen, but are true nevertheless; and that the Easter stories are only pious fairy tales, but true anyway. Such dumb stuff learned theologians may believe—because they do not believe the Bible, they believe their own foolishness.

But we must still preach. Who in the church will believe me when I lie: "resurrected from the dead"—and think privately, "decayed in the grave"? Truly, I would not go to church either if the pastor only preached of manufactured wonders. God forbid! That is blasphemy. Should the Bible be a lie that professors may be honored? God is made a liar, His angel a fairy tale, apostles deceivers, my Savior is insulted—and the Church approves, protects and furthers such blasphemy with honor and office? I accuse the church authorities; for he that teaches another gospel—whoever he may be—is accursed. Students have complained to me, "The Church is stealing our faith." My brethren lose the Savior, or flee from the Church because the fools-gospel of the dead son of Joseph now recognized by Church authorities can never comfort them.

But truly I know that my Redeemer lives. No, my preaching was not lying. And if Church authorities are silent with regard to blasphemy in their own Church, I believe, therefore have I spoken. Immanuel! The Lord is risen indeed.

Extract from Official Minutes

"Minutes of the doctrinal discussion between Braun and Fluegge, March 7, 1949." Concerning the hyperliberal Bible criticism there set forth and my energetic contradiction, President Scarf declared in conclusion (according to the minutes): "We do not stand with Fluegge, but also not with Braun. We affirm the tension; this must be possible in the Church, if only Christ is preached."

Apparently for the first time since 1530 the denial of the Apostolic Creed has been recognized by Church authorities. In Berlin the confessing Church has betrayed

he Confession. All that is left of the Second Article hat is certainly true is this, "our Lord . . . dead and uried!" Because my further efforts at clarification re- nained without result, I am writing this open letter. For, in spite of a no longer confessing Church, my Lord did rise from the grave and is truly God's Son.

Dr. Theophil Fluegge,
Berlin-Zehlendorf, Feb., 1950.

The Lutheran Confessions in the Light of Modern Day Movements and Needs

John G. Kuethe

THE DANGER WE MUST FACE as a Lutheran church today is that we shall *not* be called upon to die for our faith; that we shall in this hour be- fore the end be brushed aside as irrelevant. The world nas little reason to look to us. It has no reason to fear us. Therefore we are and deserve to be for the most part gnored, except by our own people. Some Lutherans may eel that it is because we are a conservative, confessional church, that is, a church having ancient creeds, authori- tative statements of doctrine, that we make little impact on the modern world. However, most laymen and pastors do not think of the confessions as important enough to- day to think about at all, either negatively or positively. This is 1950, they were completed in 1580, almost 400 years ago. This lack of appreciation for the Confessions is an indication that we are only dimly aware that it was the confessing church in Germany, a German church awakened to the Word of God and to the Reformation heritage of truth that proved itself heroic in the hour of trial under Nazism.[1]

After all, we have not been called on at pain of death, to reexamine our stand, to search out in a new way our excuse for existing at all, to find the right word to speak to the world. We have not been a confessing church in that life and death sense, not yet. We have so far in America been only a discussing church, and as is always the case in church history when time hangs heavy on a church's hands our discussions have mattered, but they have not mattered much, not in any ultimate sense. Ex- amine the 300 years of history of Lutheranism in Amer- ica and you will find that the arguments debated hotly in any one decade usually seem trivial in the next gen- eration, so that again and again a body which has been split up in one convention finds itself reunited a few years later, simply an indication that we Lutherans are going through the elementary growing pains of learning how to attain unity in the midst of legitimate diversity. Our discussions haven't had to matter, yet. A pioneering church is more concerned about cutting down trees for its log churches and about not losing its identity in a new land than it is about asking ultimate questions. But the hour is now late, and we must rise up from our sleep, gird our loins, lay aside the discussions of our pioneer days, and seek to gain in some measure the maturity of an adult Lutheran church in America. For a time of testing has come which demands of us that we should not have to listen to a preacher for half an hour on the radio and still be puzzled as to whether he is a Baptist, Methodist, Mormon, Jew, or Lutheran. And the time has come when the Lutheran should be known by the rele- vance of his message to this day. It may help us to speak the needed word for our day if we examine the Lutheran confessions in the light of modern day move- ments and needs, asking first, what are the Lutheran confessions:

The Ecumenical Creeds

I. They are first of all, the three so-called ecumenical creeds, creeds confessed by several of the larger denom- inations within Christendom, namely: the Apostles', Ni- cene, and Athanasian creeds. The Apostles' Creed we confess every Sunday in church. It is an excellent brief statement of the faith of the Christian church, dating for the most part from as early as 100 A.D. It is considered the basic rule or standard of faith for almost all Christian churches, for all except those who falsely imagine they have no creeds.

The Nicene Creed, completed by 451 A.D., is used by us on festival occasions. It is a more explicit statement than the Apostles' Creed of the divinty of Christ as being "of the same essence as the Father" and of the divinity of the Holy Spirit as "Lord and giver of life."

The Athanasian Creed, used by us sometimes on Trin- ity Sunday, is found in its present form by 800 A.D. It is a careful attempt to plug up any loopholes in the Apostles' and Nicene Creeds about the nature and inter- relationship of the three persons of the Trinity. Inci- dentally, the remaining six Lutheran confessions simply keep up this process of plugging up such loopholes in the creeds that precede them.

All three of the ecumenical creeds were life and death statements, issuing forth from the need of the church to witness to the Truth, and to protect itself against dis- turbing elements that tried to enter the church and that would have caused the church to cease to be the church. None of the ecumenical creeds nor any one of the other six Lutheran confessions claims to be a complete state- ment of the Truth. That they were life and death state- ments can be seen, for example, in the fact that Athana- sius, the author of most of the Nicene creed was forced

[1] Mans Disorder and God's Design, I, 97ff.

into exile five times by the enemies of that creed, enemies who said, Christ is not fully God in the sense that the Father is God. Or again, Luther, in writing the Smalcald Articles in 1536, was asked to set down the truths for which he was willing to die.[2] This life and death attitude toward the truth pointed to by the creeds seems odd to us, or even fanatical, until we realize that the creeds are a testimony to the Truth by which Athanasius lived, by which Luther lived, and by which we live. Take from us this Truth and you take from us our life. God through the Bible speaks to us. We in the creeds answer God by saying, Lord, I hear with my ears, I believe in my heart, and I will confess my faith with my mouth, at the cost of death if need be.

In addition to the three ecumenical creeds, which are quoted constantly in the other Lutheran confessions, six additional doctrinal statements are accepted by most parts of the Lutheran church as authoritative guideposts for our teaching and practice. These six distinctly Lutheran creeds are all much longer than the three ecumenical creeds. The shortest of them, the Small Catechism, is about ten pages long, whereas the three ecumenical creeds together take up three pages. The longest of them, the Apology of the Augsburg Confession, is almost 230 pages long. And yet each of them was written not to multiply words, even though there is a great deal of repetition in them. Each was written out of the necessity of the hour.

The Lutheran Confessions

The Augsburg Confession is the most important of the six distinctly Lutheran confessions. The Augsburg Confession was written in 1530, 13 years after Luther wrote his famous 95 theses at the start of the Protestant Reformation. The Augsburg Confession was written at a time when the three ecumenical creeds had come to be interpreted by the Roman Catholic church in such a way that not God but man stood at their center: man and his works, man and his magical system of seven sacraments guaranteeing his ticket to heaven, man and his ability to seek and to find God without the Scriptures and without the Holy Spirit. The Augsburg Confession was a clear statement to the emperor Charles V and to the Roman Catholic church, that Christ and not man is the center of Lutheran theology. Amazing, isn't it, that the Apostles' Creed can be interpreted in such a way that man stands at the center, for example: so that man and not God controls the "forgiveness of sins" and "the life everlasting." But let us not be amazed; with the help of the father of lies we can easily do the same thing with the Small Catechism, for example: by understanding Luther's explanation of the Second Article of the Creed to mean that Lutherans actually succeed in serving Christ "in everlasting righteousness, innocence, and blessedness." Just such a claim is implied in a recent article in our church paper on the problem of uniting with the Norwegians, quote: "Such a union will demand strict adherence to the revealed Word of God, the Bible, as the only rule for faith and life, and include a uniform att tude toward the Lutheran confessions, resulting in a co forming practice."[3] Of course the writer of these wor was not aware that they spring from a Calvinistic ar not a Lutheran attitude, making of the Bible a lawboo to which we conform or else get excommunicated fro fellowship for non-conformity.

Closely related to the Augsburg Confession is its e planation by Philip Melanchthon, called the Apology the Augsburg Confession. Then there are the Small ar the Large catechisms of 1529, written by Luther to com bat the ignorance of both pastors and laity as to the e sentials of Christian truth. The fifth of the distinctl Lutheran confessions is the Smalcald Articles, writte by Luther in 1536. They contain much the same mat rial as the Augsburg Confession, but are much mor outspoken against the Roman Catholic system, since b then it had become evident that the pope was refusin to call a church council to consider the possibility of th reunion of Lutheranism and Catholicism on the basis o the Scriptures approached as means of grace and not a his plaything.

The last of the Lutheran Confessions, completed b 1577, and about 180 pages long, is the most intricatel theological document of all the confessions, the Formul of Concord. It was written because of the controversie and misunderstandings that arose in the young Luthera church especially after the death of Luther in 1546. I tackled such difficult and somewhat speculative ques tions as the nature of original sin, the nature of con version, the relation of faith to good works, the precis Lutheran approach to the Lord's Supper, etc. Just be cause it is more occupied with human words and phrase and less occupied with the vital religious force of the Reformation, the Formula of Concord plays with the temptation of forcing the Lutheran church into becomin a sect. A sect is more concerned with stating truths cor rectly than it is with being smashed by the Truth an then healed. Nevertheless the Formula still is true t the central heartbeat of Lutheranism, if it is read with sympathy and understanding. For if as we read each page of the Formula of Concord we ask, not so much what are they saying, but *why* do they say it, we shal get to the spirit of it and profit from it.

These are the nine confessional writings of the Lu theran church, namely: three ecumenical creeds, and six distinctly Lutheran doctrinal statements. Do they matter today? Let us look at the modern day:

II. What are the movements, conditions, and needs of the world to which we must speak as a Lutheran church today?

1) Within the Lutheran church of America there is the gradual movement toward unity. Much progress has been made, but there are still evidences of this Lutheran group acting as a competitor of that, not only for the practical reason of trying to win members so as to meet the budget, but for reasons of conscience: because this group feels that that one is not strict enough toward

[2] Neve, **Introduction to the Symbolical Books fo the Lutheran Church,** 355.

[3] **Lutheran Standard,** March 18, 1950, p. 7.

dge members, or because this group feels that that he doesn't believe that the Bible is the Word of God! s remarked above, the problem of Lutheran unity is ill with us because we have not as yet discovered as a utheran church that our basic religious unity, our hrist-centeredness, far outweighs our diversity in teachg and practice.

2) Almost as immediately important to Lutherans in merica is the movement toward fellowship and coopration between the various denominations in the ecuenical movement, of which the agency is the World ouncil of Churches. Who of us has not felt that his itness to his own Lutheran church was made into mockry by the fact that in the average Texas city unchurched olk are bewildered and amused by the claims of six or even different Christian denominations that each is the nly channel of salvation? The scandal of Christians ataching an absolute loyalty not to the Word of God, hrist Jesus, but to this or that denomination, is to some xtent being overcome today by the ecumenical movenent, with accelerated tempo since 1900, and it should be vercome if the enormous task of evangelizing a world /10ths pagan is to be faced soberly and seriously. No ingle denomination meets the needs of all classes and onditions of people. And it is remarkably significant hat the ecumenical movement is not resulting in a watering down of the convictions of any denomination, but in deepening of the religious life of them all.

Other Movements

These are two modern movements within Christendom, Lutheran unity and Christian unity. We can think of many others, outside of Christianity to some extent, displacing Christianity completely to some extent, all of them forcing themselves upon our attention as movements that consume the time and interest of their adherents. Among these are: 1) the prophets of completely unregulated free enterprise, who claim that the American method of attaining her standard of living is the only Christian method and the true Gospel of salvation for a poverty-stricken world. Equally zealous are 2) the prophets of organized labor who have succumbed to some extent to the communist theory of class-conflict and who believe that through coercion and violence if need be they shall win equality, and that equality is the only justice, and the true answer to our needs. 3) Another movement, one that has increasingly taken over the welfare of society, taken it over in fact from the church, is the mammoth present-day system of social service agencies, and ultimately the social service state. If the people who enter the field of social service and the ranks of the planned economy are not primarily recruited from the church and sympathetic to the church, these agencies and plans will increasingly become independent of the church, hostile to the church, and substitutes for the church's works of love, winning the name the church once had of being God's effective arm to combat evil and injustice and suffering. 4) Another movement we cannot ignore in America is the numerous fanatical religious sects and cults, each of them claiming to have *the* cure for the world's ills, each of them demanding and getting an enthusiastic support, spiritual and financial, from their adherents, a support that leaves our church body amazed and red-faced with our benevolence goal of less than $5 a year per communicant, and our hesitating request of each member this year that he give $10 to the educational appeal. 5) Another movement that is world-wide in scope is the rising up of vast groups of colored peoples, yellow, brown, and black, intent to an increasing extent on either throwing off the white yoke or on enslaving the whites as they themselves were politically and culturally enslaved—as though revenge is in itself the way to happiness.

But perhaps a more significant way of describing the modern world is its secularism, and each of the movements named so far: the free enterprisers, the laborites, the social service-ites, the isms, and the rising colored races, can be related in some way, as product or as reaction, to this more profound fact about the modern day, that it is secular, that is, that it is interested in this age rather than in God, or rather, this age is its God, its total frame of reference. As Luther says in his Large Catechism, "What is it to have a god? or, what is God? Answer: a god is that whereto we are to look for all good and to take refuge in all distress; so that to have a god is to trust and believe him from the whole heart." Just so, man always has a final loyalty, something to which he looks for life's meaning, some ultimate *concern* that makes him act as he does—and modern man is no exception. Wilhelm Pauck has supplied the following list of modern man's loyalties or secular faiths:[4]

1) Scientific humanism: scientific humanism relies on the achievements of the natural and social sciences to bring happiness to the world. It believes that even the dangers inherent in atomic energy will disappear if men will accept a planned economy and a planned political order comprising the whole world. Its motto: replace the past with scientific method and technical skill.

2) The democratic faith: the democratic faith is the faith of many church members in the U.S. and England. It is confident that man is able to master himself and his world, overcoming all problems through constitutional guarantees of rights, and through provision of free discussion and free elections; for it believes the basically good will of the majority of the people, when they are properly educated, will always triumph. [What is increasingly bewildering to us is that "proper education" in the U.S. and England is increasingly secular and even anti-religious. For example a superintendent of schools in Midland last year advised a teacher to say to her pupils when they asked about God, that she did not know whether there was a god, whether she herself believed in god or not.] The democratic faith includes belief in free enterprise.

3) Totalitarian socialism, another secular faith, wants a social-economic revolution, overthrow of all non-communist governments in order to establish a dictatorship

[4] Man's Disorder, II, 37ff.

of the laboring classes. It believes that religion, art, and philosophy are nothing but a superstructure erected upon the economic order and should serve that order. The economic order itself is basic to human history and must be in the control of the laboring classes. It thinks the capitalist order is the great enemy of the world's happiness.

4) Nationalism: nationalism does not try to unite all men as these other secular faiths do. It believes in identifying itself with the life of one nation, not only in the spirit of a valid patriotism but to the extent of placing the nation above God himself. The movement of colored peoples referred to above is always in danger of becoming militant nationalism, like Nazism.

Are these secular faiths inside or outside the Christian church? Many people who think of themselves as Christians are unaware that somewhere along the line they have substituted for Christianity one of these secular faiths. When they do become aware that for God they have substituted some one of these temporary programs of action, they often turn to nihilism, denying that either Christianity or any other movement supplies meaning for life. Thus it is that vast numbers of folk are crying out for sanity, for security, for meaningful work, for peace, for rest, for hope,[5] in other words, for God though they may call Him by another name.

At the Amsterdam meeting of the World Council of churches, the following axioms of modern man were listed. Perhaps some of these catch-phrases of the man on the street will picture the mood of modern man better than any other listing of modern movements and needs:[6]

The world is topsy-turvy, after it straightens out I'll go to church.
First feed me—then talk religion.
There may be a god—but what does it matter?
Christians are no better than anybody else.
Man needs education—not redemption.
Science is certain, faith is not.
Everything is relative, there is no god.
Belief doesn't matter, it's what I do.
Look out for number one, no one else will.
You can't change human nature, there'll always be war.
Do a good turn when you can—but don't be a sucker.
Any religion is good—just believe in it.

Over and above these catch-phrases and the movements we have listed is our painful awareness of the greatest problem of all, one we would expect in a secular world busy with earthly pursuits: that we are now technically one world, fatefully interrelated;[7] and that this one world is ready to explode! We are one world but we have no spiritual center to unite all our several creative energies,[8] to unite us as individuals, as families, as classes, as nations, as a world. The modern man is split within himself, witness modern immorality and insanity; the family has no center but the television set, witness modern divorce; economic and social classes are concerned about profit only and not about the common good, because they have no center of devotion; nations are lining up on new war fronts, because they have no common god. And all this lack of spiritual center has come about partly because the Christian church was in the middle ages authoritarian and repressive, partly because the church was at that time interested only in heaven and not in the changes and interests and needs of the modern day, partly because of the lukewarmness of Christians in every age, partly because, regardless of what the church has done, regardless of the mighty workings of the Spirit of God, man has always found the devil's urging attractive: to live by bread alone, and never to admit to himself that bread too comes from God.

[5] Man's Disorder, II, 89ff.
[6] Man's Disorder, II, 81ff.
[7] Man's Disorder, II, 15.
[8] Man's Disorder, II, 60ff.

Spiritual Integration Needed

Therefore, the greatest movement of modern man is a rushing toward dissolution via the hydrogen bomb; the greatest need is a new spiritual center; and this center cannot be a new political or social program, an absolute nation, and absolute class, an absolute church, or an absolute creed. It cannot be less than the God who is the creator, the ground and source of all things invisible, the God who in Christ reconciled the world unto Himself, and still yearns for communion with that stubborn creature, man. It must be the Lord's Supper where men meet each other, and meet themselves, in meeting their God. It must be the living Word of God's forgiveness, healing the wounds of a sick world and making it whole. Salvation is wholeness, not just the wholeness of individuals, but of God's creation too, a creation groaning for redemption.

III. What then has the modern day, for all its anguish and lack of center, to do with the nine creeds of the Lutheran church! Modern man himself will not read the confessions and has not the eyes to read them. And chances are we shall not read them either! but we can try to understand them, in a fresh way, so as to find something in them that will help us to help the world. But first, we must be very cautious as we turn to the confessions:

1) First caution: the confessions will have little to say to us if we seek to return to their exact letter, for the confessions themselves constantly direct our attention away from themselves, to earlier creeds, to Luther, to the Bible, above all, to God.[9] They are signposts with one job, to point in one direction, beyond themselves to God.

2) Second caution: we should not seek separate answers in the various confessions to each of the movements of the modern world that we have listed, because the world is full enough of partial remedies like Carter's little liver pills and socialistic communism.

3) Third caution: the confessions will not mean much to us if we are content to avoid historical issues and to listen to preaching that merely admonishes us, like most radio preaching, to think of ourselves as those who have

[9] Fendt, What Lutherans Are Thinking, 358.

cepted a Savior or a fine set of ideals, and who are inging forth an abundance of good works already. The nfessions are not content with such moralism.[10] The nfessions know that Christianity is more than a fine t of ideals, it is more than a fine bunch of people. It a message of God entering hapless human history with erally world-shaking effect. Just recall that the earth aked as Christ hung on the cross. Just recall that rist is not an unfortunate martyr whose death is a nor setback to the cause of Truth, even as the loss of y good man is a setback to the cause of Truth. The te of Christ is the fate of Truth itself in God's own rld. Of course the earth quakes at His death. Why ouldn't the earth quake without its divine Center, with-t the Divine Word that created the world in the first ace! Christianity is a message of an historical Event, at is, of a crucifixion and a resurrection, and this his-rical Event gives us a key to the understanding of all story and all movements in history, and provides a enter for all history and for all of God's creation.

And it is this message, this God-centered, Christ-cen-red message, that has always been the real treasure of e Lutheran church, a message safeguarded by our eeds. When Lutheran preaching has been not just a essage to the people to do a good deed daily, or to cul-vate their private piety and morality, or to come to urch to escape from the world, but historial preaching, has been truly Lutheran preaching, for Lutheran reaching is not a preaching of hundreds of separate achings unrelated to each other or to the world, but a reaching of one thing: not how we find God, not how e do nice things for God, but how God accepts us for he sake of Christ, the Christ who came and died and se again at a specific time in history to bring wholeness history, the Christ who guides and overrules the course history now, the Christ who will come again as the mpletion and end of history. Christ has taught His urch many practical lessons in the course of her his-ry. Christ has shown her again and again that He is *he* Christ, the only hope for human history. The con-ssions have a lively interest in history, a lively interest the questions that were being asked in their day. They an rescue us from moralistic preaching and restore to s historical preaching.

5) Another caution: the confessions can have little eaning for us if we seek only to find in them in how any ways we differ from the world, how we differ rom the rest of Christendom, and how we differ from he rest of Lutheranism, for even though differences must e faced squarely, such an attitude of self-righteousness s a centering of our attention on the differences them-elves, whereas in the confessions all of the discussions f differences that separate are incidental to the main urpose, which is, to proclaim Christ, that is, to proclaim hat God accepts us in spite of what we are and not be-ause of what we are. As the confessions put it, God oes not forgive us because we have a correct knowledge f the history of forgiveness in Christ, He forgives us because he is a gracious God who has made forgiveness possible for us. In other words, the magnificence of the Lutheran confessions is that their innermost center is Christ and not man, and just this center is the health, the healing center, for the Lutheran church, for the Christian church, and for the secular world that has lost its center.

This center of the confessions cannot be found by us, and this is the sixth and final caution, unless we are prepared to go to the confessions as repentant sinners, as hungry and thirsty ones,[11] as prayerfully earnest ones,[12] as those who are *concerned.*[13] If we turn to them only as those who would find out the errors of others, or as those who think of pure doctrine as an attainment rather than as a haunting ideal that is morally if not intellectually beyond attainment, we had best not turn to them at all. For only as those who are repentant, that is, as those who truly feel the need of God's help, God's direction, God's will, can we ask ourselves as a Lutheran church, not whether we are doing *a* job in this new half century, but whether we are doing the job God wants to do through us.

A New Revolution

If now, after all this introduction and cautioning, we turn to the confessions in deep concern, in a modern day that also is deeply concerned, whether consciously or unconsciously, in a modern day that is concerned because it has no ultimate Reality in which to trust, it may be that the miracle will happen, that we shall catch sight of the basic Reality to which the confessions witness: the basic religious center, that unites all the parts of the confessions, namely, the gracious God who calls the *world* home to Himself. God so loved the *world* . . . This religious center is distinct from the center of theology from 75 A.D. to 1517. It is distinct from man-centered, church-centered, sacramental system-centered, reason-centered, theology- centered theology from the time of the death of St. Paul down to the Protestant Reformation. This religious center, the gracious God who calls the world home to himself, is the new revolution Martin Luther worked in theology. And this center is the new revolution that we must work, with God's help, today.

For, if the confessions were truly relevant to their day 400 years ago, parts of them will of course be old-fashioned today, but their religious center will be relevant to 1950. This is so, even if the sixteenth century was more or less religious and the twentieth century is secular, for the 16th century had cluttered up the path to God with bad theology and an absolute church, and the twentieth century has lost the pathway to God by turning to substitute secular faiths and ignoring the church, so that neither age would let God be God.[14]

The confessions plow into this problem by picturing the world as estranged from God. Then they picture man as He is, not a being who needs only to talk idly about whether or not there is a God, not only as a being

[10] **Apology,** Art, XXVII.

[11] Preface, **Large Catechism.**
[12] **Large Catechism,** Intro. to Lord's Prayer.
[13] **Augsburg Confession,** Art. XX.
[14] Cf. Watson, **Let God Be God.**

without intellect to know God, as the middle ages said, but as a being without moral power to love and trust in God. They picture man as the concerned creature of God, who needs to live, whether he knows it or not, and who has one hope of living. This one hope of living does not lie in God's saying unto man, as the middle ages taught: "You are a bit weak and need a little help." Nor does this hope of living lie in God's saying unto man as He did in paradise: "Thou shalt surely die!" But man's hope of life lies in having God speak unto him: "Thou shalt live and not die." Precisely this Word of Life God has spoken to the world in Christ. Faith then is not correct knowledge about what God looks like. Faith is not even knowledge of the facts of Jesus' life. Faith is trust that Jesus is Lord (Augsburg Confession, Art. XX). Faith is trust that God has spoken the Word of Life to me. I do not deserve this Word of Life. Even to the end of my Christian life I shall never deserve this Word of life, nor will the church deserve it. For God does not infuse into Christians a new character, as the middle ages said, so that we might somehow deserve to live and not die.[15] Never mind: God accepts us as we are, even as we are in this modern age, sharing in and contributing to the world we live in—broken, helpless, disillusioned, and cynical—and God says to us: "Thou shalt live and not die. Do not look at yourself, do not look at your world, at your bombs of destruction, look at me, wilt thou be made whole! Your blood will not do. You have wasted your blood in war, in greediness, in sectarianism. Here is the blood of my Son, given and shed for you. Do not think it is enough to know that Christ died once upon a time. Know this: He died for you. He lives for you. My Son does not want just a certain number of good works from you, as the middle ages said.[16] He wants you, you personally. The good works will follow, for a loving heart gives off good works as boiling water gives off steam. You are justified by faith and not by works!"[17] This is the message of God as interpreted by the confessions, the message of God for "disquieted minds," as the *Augsburg Confession,* Art. XX says. And what is more, quote Art. V: "God works this faith when and where He wills." If He cannot do it *through* our church body or some other, then He will do it in spite of us. In spite of us?!

Preaching Christ

It may seem odd to suggest that our own beloved church body is not preaching, and proclaiming with its life, just this needed center of the Lutheran confessions that will furnish a new God-centeredness for a man-centered age. It may seem odd to say that we are not witnessing to the crucified and risen Christ. Let us see:

IV. To preach not man but the living Christ, to preach not a human institution but the God who accepts us in spite of what we are—the only God who can beat down false prides and false loyalties and false gods—means that our church body must be an earthly institution that is willing to be unlike all other earthly institutions, not so much in what it accomplishes as in what it purposes to do. Catholicism and Judaism are like each other and like all other earthly institutions in their rejection of criticism directed against them. They have crucified prophets who have spoken against them (Prophets of OT, Luther, Pascal). They are not repentant. Therefore they cannot be effective channels of God's grace to others, for they do not think of themselves as needing grace:[18] they are "unconcerned!" Just so, it is the nature of all earthly institutions to perpetuate themselves and to be interested in themselves: in their earthly properties, in their earthly securities, in their earthly name.[19] They advertise themselves. But the world's need is not for a law that will force man to observe Sunday,[20] nor for a holy year to recall men to the Roman church or to the Lutheran church nor to any absolute church. Our only possibility of answering the world's need is to be an institution that purposes one thing, to live under the cross, that is, that purposes to sacrifice itself and to die if need be.[21] At the same time we must admit that we are not willing to die! *That* is *the* problem of the church as an earthly institution, that it does *not* wish to follow Christ to the cross, and won't admit it. Therefore since it is neither self-sacrificing nor honest it cannot command the enthusiasm and loyalty of the world that it would like to have. Or we might say, the problem of the church as an earthly institution is that it desires the enthusiasm and loyalty of the world. For the church, no less than the world, quickly loses its religious center, and this old Adam must daily be drowned and die! The church hastens to identify itself with democracy, with capitalism, with free enterprise, with western civilization, with socialism, with properties, with buildings, with public opinion, forgetting that the servant is no greater than his master and that the Master had no place to lay His head except upon a cross!

Now, the church as an earthly institution cannot exist without buildings and properties. Therefore the church as an earthly institution cannot really afford to repent of certain measure of worldliness. Therefore the man on the street says, "See, Christians are no better than anybody else." Friends, if our church body as such cannot repent, we, the individuals who constitute the church body, must pray for a miracle, that we may repent, for we may thus still set a new pattern for our church.

Further, the confessions say that it is the nature of the works of love that we do perform as a church that they must not be done just to help us gain new converts for our denomination, or to help us gain publicity, for then they are no longer works of love but schemes for profit.[22] Or again, if we would listen to the confessions, our church body must not merge with some other church on the false basis that both churches can say with pride: "We are worthy of one another's fellowship because we are both alike in teaching and practice." This dangerous

[15] Seeberg, **Text-Book of the History of Doctrines**, II, 119; **Formula of Concord**, Art. VI; **Smalcald Articles** III, Art. III; **Large Catechism**, Fifth Petition.
[16] Seeberg, *op cit.*, II, 121.
[17] **Smalcald Articles**, Art. I.
[18] **Apology**, IV.
[19] cf. **Apology**, Art. XV, on name "Lutheran."
[20] **Augsburg Conf.**, Art. XXVIII.
[21] **Man's Disorder**, I, 99.
[22] **Man's Disorder**, II, 19.

lusion of a perfectly pure teaching and a perfectly pure ractice is un-Lutheran and unscriptural. Our Lutheran ope of unity lies in one thing, that all Lutheran bodies dmit we are all sinners, in teaching and practice, and hat we all alike look to the same God for help. This is he center of every one of our many doctrines in the con-essions. Justification by faith is not one of our teach-ngs side by side with other equally important teachings, is the principle that is decisive for our entire theology. t implies that even our theology is not perfect work, ny more than any of our other works are perfect. Lu-her understood this; Melanchthon did not. Compare Lu-her's sacristy prayer![23]

It is particularly difficult to keep this religious center n mind when we are establishing a new mission of our hurch body. The temptation is always there to try to levelop in the new members—from among the un-hurched, from other denominations, from other Luther-n bodies—not only a legitimate affection for our Amer-can Lutheran Church, but an absolute loyalty to the American Lutheran Church. That is easier than to create n these new members a humble trust in the Lord who s greater than our church body, greater than the whole Lutheran church, greater than the whole Christian hurch. The world cannot be saved by divisive loyalties o earthly institutions, inescapable as such loyalties are. t can only be aided by a church that does not commit he sin of identifying itself as an earthly institution with he Kingdom of God. For the world needs an absolute enter, not a particular church but the Christ to whom ve as a church must witness.

But our worst sin, well described in the confessions, is sin peculiarly like the modern sin of secularism, the in of unbelief in Christ as the living Lord.[24] It is our ear as we face the future. Why should we be afraid, ur Lord is no more afraid now than He was in Geth-emane. After all, modern movements could not exist f it were not for God, for God is working either through hem or in spite of them. Modern movements are not ew gods who have their own power. Their power, like hat of Pilate, is from above.

We should not revolt because it is not enough any nore just to think of ourselves as God's favorite church. We should not be angry because God demands today of us that we preach not ourselves but the healing message of Christ as the spiritual center of the world. We should hasten to repent in a new, vital way: repent that our doctrines have been primarily marks of separation, a toy of theology rather than the sword of the Spirit[25] that wounds that it may heal; repent that our celebration of the Lord's Supper has been also a mark of our exclusive-ness[26] from other churches rather than a feast of joy in the midst of disaster, a feast that our holy Lord is will-ing to provide us even though we are unclean and un-deserving; repent that we understand the doctrine of re-pentance better than we do repentance itself; repent that we have in unbelief refused to move forward, lest we sin by moving. Then it may be that we too shall be seed falling into the ground and dying with our Lord. It may be that in our dying we shall bring forth much fruit. May the Lord grant us grace to die in His name. He that loses his life shall save it.

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[23] Seeberg, op cit., 358-363; Fendt, **What Lutherans Are Thinking,** 365.
[24] Cf. **Amsterdam Message.**
[25] Seeberg, op. cit., 464.
[26] **Apology,** XIII.

I John 5:7 Still Talks

E. H. Parsons

FOR YEARS I have had the feeling that a visitation was resting on the House of Luther. Reading church papers kept making that impression stronger upon noting the numerous statements here and there that were not in alignment with what God says. Editorial restrictions that nothing contrary to the Word of God and the Confessions of the Church would be accepted for publications appeared to me to be fake policies cloaking editorial censorship. Signs upon signs indicated a spiritual inertia within the House of Luther. In my contacts I noticed that the learned laymen in general were in a deplorable spiritual state so that in church matters Scripture statements were for their purposes only propaganda whips. The pastors with whom I talked were concerned over the 'what Bible' situation.

Last December I was pleased with the LUTHERAN OUTLOOK. First, it contained an indirect statement by Dr. Dell against the present textual situation. That statement was the first all-out opposition remark I had encountered in perusing Lutheran religious literature of the past 70 years. Second, that December 1948 issue had an article by Rev. Neve that threw the Bible situation into the open.

Rev. Neve's article was written in the rambling style of the Lund Philosophers, so my curiosity was aroused to analyze it. Upon analyzing it, I found that Rev. Neve is a scholar of ability who was voicing exactly what he thought and could no longer contain himself. Here is the picture his article presented to me: (1) the House of Luther was in a spiritual condition about which something must be done, (2) the spiritual condition of certain members of the House of Luther was touched upon, supplemented by his own personal opinion as to special strength and special weakness; (3) that textual criticism, especially instigated by the eliminations and changes of the Revised Standard Version, has brought about a situation which indicates there exists no assurance as to what words are for sure God's words; (4) that to maintain that the three versions, Authorized, American Revised, and Revised Standard, are each God's words is hypocritical in view of their disagreeing respecting the existence and non-existence of words; (5) that there are, therefore, textual inaccuracies in our present Bibles and also therefrom possible contents inaccuracies; and (6) to obviate this hypocrisy Rev. Neve suggests that the Word of God be distinguished from the Bible. For the vindication of the suggested procedure he sets out what he deems vindicating factors for the suggested procedure, as Luther did not equate the Word of God or the Scriptures with the Bible, and that in any event to have knowledge of and faith in Jesus is the all-important consideration.

In regard to point one I was in agreement. In regard to point two I was not informed enough to be specific about each member of the House of Luther. I agree with point three. With point four I agree. With point five agree that there exist inaccuracies when considering al three versions being interchangeable as The Bible; bu I maintain that the Authorized Version because it re flects the Received Text is The Bible and that therefor the other versions are expurgated editions. I furthe maintain that there exist no contents inaccuracies in th Authorized Version and the Received Text. Therefore I reject Rev. Neve's sixth point.

However, Rev. Neve's suggested procedure is less vio lent than those proposed by other Lutherans in that h declares, "I believe that the whole Bible from Genesis t Revelation, except the inaccuracies, is the inspired an infallible Word of God which presents an infallible pla of salvation for lost man" (Lutheran Outlook, Dec. 194 page 368). This is Rev. Neve's proposed solution for situation that really exists. But Lutheran officialdo continues to ignore that such a situation exists. Whic viewpoint is the more commendable? I further say tha it is hypocrisy on the part of church conventions to adop resolutions that the Bible is the Word of God with n specification being made. We have a divergent thre version situation.

In this the fourth article in the series the followin matters will be discussed: (1) I John 5:7 is a part of th Word of God, and (2) in connection therewith I will ti together the Erasmian Greek text along with Luther' translation and the Received or Stephens 1550 text alon with the Authorized Version, and (3) the Hebrew Re ceived Text will be discussed. The last two points will b discussed under the first named.

In spite of the almost unanimous opinion of scholar that one is foolhardy to advocate the genuineness of th passage of The Three Heavenly Witnesses, usually desig nated I John 5:7, I will nevertheless present my view why I continue to believe that this text is still God's talk ing not only to me but to all men.

I John 5:7-8 is herewith given with the disputed word enclosed in brackets: 7. "For there are three that bea record (in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8. And there are thre that bear witness in earth), the Spirit, and the water, an the blood: and these three agree in one."

The controversy that raged over the genuineness o these bracketed words was one of the longest and mos intense in all Church History. However, it is my opinio that the "Controversy over the Three Heavenly Witness es" is mild in comparison with the Gnostic and unitaria versus trinitarian controversy of the first centuries. At tacks on the person and nature of Jesus Christ bega while the Apostle John was still living and is still con tinuing in our day. This latter is really a series of Gnos ticism versus Orthodoxism controversies. And "Th Controversy over the Three Heavenly Witnesses" is only one of the main chapters thereof, but featured as a tex

tual matter. This passage has caused more discussion and has filled more pages of print than any other passage in the Bible, that is, the Received Text. I use the term Bible in the sense of the Received Text. And I refer to translations by naming the version of the Received Text as well as versions of editions of the remodeled Received Text.

The "Controversy over the Three Heavenly Witnesses" revolved about whether or not the bracketed words were an interpolation, that is, a spurious insertion into the Greek text. Among the disputants the contested words are called "Comma Joanneum," but commonly referred to as "The Three Heavenly Witnesses," or Johannine Interpolation, or I John 5:7. The controversy came to a head immediately prior to 1881, the date when the English Revised Version which was based on a remodeled Received Text was presented to the public. To get an all-around picture of the problem, this subject will be presented from these viewpoints: historical, textual, philological and exegetical, and established fact.

In the discussion following the points raised by Horne in his Introduction to the Study of the Scriptures by Davidson in his A Treatise of Biblical Criticism, and by subsequent proponents of textual criticism will be considered. It is suggested that one should note how many claims that were advanced prior to 1881 are proved false by the textual experts themselves who have written articles and books on textual criticsm subsequent to the year 1881. The evidence now available and which will be herein set forth, if advanced prior to 1881, would have given us a textual situation the opposite to what we have. Instead of speculative negative textual criticsm, we would have fruitful factual positive textual science. The House of Luther by failing to enter into the fray contributed in no small part in making orthodoxism suffer a reverse in the "Controversy over the Three Heavenly Witnesses." The European division of the House of Luther had been enticed to enter the school of higher criticism. So there was no hope for defense of orthodoxism by our European brethren. History records the visitations accorded these backsliders. The House of Luther in America got into a family fight. The sceptre had departed from the House of Luther, and still remains departed. For particulars of this family row and resulting effects it is suggested that you read the article entitled "Lutheran Controversy in America" in the September 1949 issue of *The Lutheran Outlook*. Omission of duty brings retribution as well as commission of error. Now let us consider another part of history.

I HISTORICAL VIEWPOINT

We know that Gnosticism was very active prior to the close of the first century especially from what God says in the First Epistle of John. Kenyon in "The Bible and Modern Scholarship" (page 49) admits that the heresy of Docetism, a variety of Gnosticism, was present in the second century. The Gnostic heretics attempted to bolster their philosophic views by perverting the meaning of Scripture passages by allegorical interpretation bolstered with traditional gossip. When the heretics saw that they could not show that their course of action had apostolic approval either by perversion or by resorting to tradition and apocryphal writings, they then began to falsify Scripture. Tertullian (A. D. c. a. 150-240), Dionysius of Corinth, Clement of Alexandria (A. D. c. a. 150-220), and others complained of falsification of the Scriptures by the various sects of Gnosticism who were disseminating heresies regarding Jesus concerning His incarnation, historical reality, nature, essence, person, natures, wills, rank, etc. (On the foregoing read B. Weiss in "A Manual of Introduction to the New Testament," vol. 1, p. 77-80). Westcott & Hort in the appendix to their Greek N. T. have stated, "A large proportion of the Ante-Nicene Christian literature is entirely lost, and some of the most interesting of the extant writings are of little use for the present purpose on account of the scantiness and comparative vagueness of the textual materials contained in them" (p. 571). Accordingly, all the more valuable are the references from Latin Ante-Nicene fathers, which Nestle in his critical apparatus for I John 5:7 lists as evidence of the rentention of this verse in the Greek text. The same admission as to the following churchmen is made by Scrivener ("Six Lectures," p. 205-6), and other leading textual proponents of the past fifty years. In the writings of early churchmen direct quotation was used very, very sparingly because paraphrase and mere allusion were the rule, and literalness was the exception. Therefore, a fairly literal translation is all the more effective evidence of the existence of a passage in the Scripture of the centuries concerned.

Irenaeus (A. D. c. a. 115-220) is an early authority for the existence of I John 5:7 (Nestle). Tertullian (A. D. c. a. 150-240) is also admitted as an authority by Nestle and Scrivener contrary to Horne, as to this passage in his treatise against Praxeus. Horne translates: "This Comforter," says he (Christ), "shall take of mine, as the Son himself had taken of the Father's. Thus, the connection of the Father in the Son, and of the Son in the Paraclete, makes three coherent Persons, one in the other; which three are one" (in substance, unum) "not one" (in number, unus); "in the same manner in which it was said, I and my Father are one, to denote the unity of substance, not singularity of number." Attempts to confine the foregoing expressed ideas to John 10:30 fall short because other ideas are included as John 10:30 reads, "I and my Father are one." Neither is the gap filled by recourse to I John 5:8 and other Trinitarian passages. I John 5:7 is needed to fill the gap remaining. Horne gives also the words of Tertullian, "Caeterum de meo sumet, inquit, sicut ipse de patris. Ita connexus, Patris in Filio, et Filii in Paracleto tres effecit cohaentes, alterum ex altero, qui tres unum sunt,—non unus; quomodo dictum est, Ego et Pater unum sumus" and "substantiæ unitatem non, and "numeri singularitatem" (Tertullian adv. Praxeam, C. 25). Again, Tertullian in his treatise de Pudicitia (Chapter XXI) has: Et ecclesia proprie et principaliter ipse est spiritus in quo est trinitas unius divinitatis, Pater,

et Filius, et Spiritus Sanctus. Illam ecclesiam congregat quam Dominus in tribus posuit, etc. On this evidence Davidson in his "Critical Treatise" Vol. II, p. 412 admits: "It would be difficult to tell why Tertullian might not write thus without the least acquaintance with I John 5:7."

Cyprian (A. D. 200-258) is admitted by all leading textual critics to have referred to I John 5:7. The first is from his 73rd Epistle to Jubaienus in A. D. 256 which has the following passage: "Si baptizari quis apud haereticum potuit, utique et remissam peccatorum consequi potuit, —si peccatorum remissam consecutus est, et santificatus est, et templum Dei factus est; quaero cujus Dei? Si Creatoris, non potuit, qui in eum non credidit; si Christi, non hujus potest fieri templum, qui negat Deum Christum; si Spiritus cum tres sunt quomodo Spiritus Sanctus placatus esse ei potest, qui aut Patris aut Filii inimicus est?" (Cypriani Opera a Fell p. 203, folio. Oxon. 1682—"If any one could be baptized by a heretic, and could claim remission of sins,—if he has obtained remission of sins, and is sanctified, and become the temple of God? I ask, of what God? If of the Creator, he cannot be His temple, who has not believed in Him; if of Christ, neither can he who denies Him to be God, be His temple; if of the Holy Spirit, since the three are one, how can the Holy Spirit be reconciled to him, who is an enemy either of the Father or of the Son?"). The other passage of Cyprian is in his treatise on the Unity of the Church, written in A. D. 251: Dicit Dominus, Ego et Pater unum sumus: et iterum de Patre, et Filio, et Spiritu Sancto scriptum est, Et tres (or "Hi tres") unum sunt (De Unitate Ecclesiae, Op. p. 109—"The Lord saith, I and my Father are one; and again it is written of the Father, and of the Son, and of the Holy Spirit, and these three are one"). The first part quotes John 10:30; the last part is very definite that the allusion refers to a Scripture statement with the well known "It is written," and only I John 5:7 concerning Persons of the Godhead fits the thought because I John 5:8 refers to material objects with "And these three agree in one" or "And these three are in that Oneness."

Nestle in his critical apparatus to his Greek New Testament also presents Hieronymus as an added evidence for the existence of I John 5:7. Here in spite of sparseness of available witnesses for the existence of any verse in the N. T. we have four for I John 5:7. And the foregoing are Ante-Nicene fathers (before A. D. 325 Council of Nicea).

For the fourth century, the century when Arianism was in control for most of the century in Africa, Egypt, Syria and western Europe, the witness is Priscillian. He was a Gnostic-Manichean, who was, therefore, unitarian-minded. Any statement by him is therefore an admission against his interests. He was a bishop in Spain. He was the first person to be put to death by the Church. Nestle in his critical apparatus to his Greek New Testament gives the words of Priscillian who reverses verses 7 and 8 as we know them: in terra, spiritus (et) aqua et sanguis, et hi tres unum sunt in Christo Jesu: (8) et tres sunt, qui testimonnum dicunt in coelo, pater, verbum et spiritus ("on earth *are* the spirit, the water and the blood, and these three are one in Christ Jesus: (8) and there are three who bear record in heaven, the Father, the Word and the Spirit"). Souter says that Schepps discovered the valuable Tractates of Priscillian (Canon & Text of the N. T. p. 46). This discovery and the quotation therefrom of I John 5:7 stills the voices of textual exponents and proved that their accusations and suppositions were false concerning Priscillian. Note how often this prevails with the presentation of Horne and Davidson.

Nestle also gives Augustine as an authority. Here we have even evidence in the fourth century of the existence of I John 5:7, and this is the century given as being the date for the two great codices, Vaticanus and Sinaiticus, which Kenyon holds are edited texts and which Tischendorf holds were made at the same time because the close of Mark in both manuscripts is in the handwriting of one and the same scribe. Horne and Davidson argue from probabilities against, but subsequent to 1881 it is admitted by textual experts as being citations in favor of I John 5:7. Horne and Davidson also resort to argument of confusion by citing writers who made mystical interpretations of I John 5:8 and then try to cause the inference that the same was done by the aforementioned orthodox church fathers. Horne and Davidson, like many of their successors, resort to the flimsiest arguments which should be detected because they are based on accusations and guesses, which, of course, are not evidence. Here are some of their ingenious arguments: from probabilities, setting forth mystical interpretations and allegorical interpretations of unitarian Arians along with literal interpretations of orthodox Trinitarians without revealing the differences in belief (i.e. the method of confusion from blending the true with the false); make lack of information be specifically directed against I John 5:7 but keep silent that that lack of evidence also in that particular applies almost to every verse in the New Testament; presenting as unfavorable that most recent text experts hold I John 5:7 to be spurious; argument of suspicion that certain church fathers as those at the Council of Nicea did not quote and did not refer to I John 5:7 but carefully forget to mention that the question that was decided was, Was Jesus of the same substance as the Father? and that no Trinitarian passages were quoted or referred to specifically by any of the disputants but all references were too general and so appear to be a composite synopsis drawn from many passages including I John 5:7; that no early Greek writer quotes or refers to I John 5:7, without mentioning that if the same criterion were applied to the other verses of the New Testament we would have a New Testament of only a few pages; and the supposition is that it is an interpolation without naming those supposing. The foregoing are but samples of the unfairness one encounters in textual history and studies. Textual history seems to be written only by negative textual critics, since I have not run across any works by factual textual scientists.

For the fifth century is Vigilius, according to Nestle and twentieth century text experts. Davidson in his *Critical Treatise,* vol. II, p. 415 says: "Vigilius of Tapsus is the first that quotes or refers to the verse. He belonged to the end of the fifth century. In a work against Varimadus, published under the name of Idacius Clarus, these words occur: Johannes evangelista ad Parthos: Tres sunt, inquit, qui testimonium perhibent in terra, aqua, sanguis et caro, et tres in nobis sunt; et tres sunt qui testimonium perhibent in coelo, Pater, Verbum et Spiritus, et hi tres unum sunt." Again Davidson continues: "The next witness in favor of the verse is Fulgentius, bishop of Ruspe about 507. In his work against the Arians he writes: In Patre ergo et Filio et Spiritu Sancto, unitatem substantiae accipimus; personas confundere non audemus. Beatus enim Joannes Apostolus testatur: tres sunt qui testimonium perhibent in coelo, Pater, Verbum, et Spiritus Sanctus; et tres unum sunt. Quod etiam beatissimus martyr Cyprianus, in epistola de Unitate Ecclesiae confitetur, dicens, "Qui pacem Christi et concordiam rumpit, adversus Christum facit: qui alibi praeter Ecclesiam colligit, Christi Ecclesiam spargit." Atque ut unam ecclesiam unius Dei esse monstraret, haec confestim testimonia de Scripturis inseruit: "Dicit Dominus, Ego et Pater unum sumus: et iterum, de Patre, Filio, et Spiritu Sancto scriptum est, Et hi tres unum sunt. In his treatise *De Trinitate* he writes: Et habes in brevi alium esse Patrem, alium Filium, alium Spiritum Sanctum; alium et alium in persona, non aliud et aliud in natura: et idcirco, Ego, inquit, et Pater unum sumus. Unam ad naturam referre nos docent, sumus ad personas. Similiter et illud: Tres sunt, inquit, qui testimonium dicunt in coelo: Pater, Verbum, et Spiritus: et his tres unum sunt. The verse is also quoted in a fragment of a treatise attributed to Fulgentius, against an Arian bishop Pinta" (p. 416). Scrivener in his *Six Lectures on the Text of the N. T.,* year 1875, states: "The Fathers who do allege it are chiefly Africans, as Tertullian in the second century not impossibly, Cyprian with greater likelihood in the third, Vigilius of Thapsus and Fulgentius of Ruspae in the fifth or sixth. Nor have we much reason to doubt that Eugenius, Bishop of Carthage, late in the fifth century, pressed it into a confession of faith presented to the Arian Hunneric, king of the Vandals" (pp. 205-206).

Davidson again says about I John 5:7, "It is clear that in the Latin church it was tolerably well known during the fifth and sixth centuries" (vol. 2, p. 206).

The fourth and fifth centuries were bitter centuries. In the fourth century the Arians held the upper hand so that soon after the Council of Nicea Athanasius was driven into exile. He was driven into exile five times, and spent twenty years of his last forty years in exile. The bishops of Rome were very fickle, and preferred extending power to protecting orthodoxy and tried to maintain unity in their sphere of influence by compromise and strained effort not to offend. The Vulgate by Jerome was issued during this period. It is said that he was forced to make many alterations in his original edition through ecclesiastical pressure. During the fifth century the orthodox had the upper hand. Beginning with the sixth century Arianism was no longer a menace threatening to take over control in the important dioceses. The gnostic forces were finally overcome after four centuries of controversy. From this time on the three commonly known creeds made their appearances.

(To be continued)

A Lutheran Philosophy of Education

A. C. Mueller

I. *Philosophy and Principles*

IN THIS PRELIMINARY STAGE we are not writing a philosophy of education; we are only trying to lay a basis for it. The danger is that in our zeal to formulate a philosophy of education we begin at some intermediate point and not at the beginning or with *principles.* Principles are the basic thing, insomuch that without them we cannot have a philosophy of education. Our educational work has in the past been in harmony with principles, but we have for the most part observed principles unconsciously; we have failed to organize our principles and make them the point of orientation for our program of Christian education, and therefore we cannot with certitude tell ourselves and others that the program we have plotted out reveals consistency in every respect. We need a *rationale,* one that presents the educational pattern in pyramidal or spiral fashion, stating the highest principle first and evolving from it all the subsidiary principles that give a program unity and consistency.

Task of Philosophy.—Aristotle says, "All men by nature desire to know." What do they desire to know? Whatever is knowable about themselves, about God, about the world they live in, etc. The quest for knowledge is the search after truth. Aristotelians postulate two sources of knowledge, the senses (experience, things) and intellect which deals with universal unchanging truths. Our dogmaticians say knowledge is mediated through "natural principles." Man explores the universe and interprets the data in terms of knowledge or truth. The various branches of knowledge are known as the sciences.

Man not only is actuated by an irresistible desire to know, but he seeks to organize his knowledge into a

unity. He seeks unity in the multiplicity around him. He believes that all knowledge can be reduced to a system. The task of organization or systematization is the province of the philosopher. The whole field of knowledge is preoccupied by the sciences. The philosopher utilizes the subject matter of all the sciences for the purpose of discovering unity in multiplicity. Science deals with facts, with immediate causes; philosophy has been defined as "the science of things in their last causes." Weber says philosophy is a search "for a comprehensive nature, an attempt at a universal explanation of things." The philosopher proceeds from the facts to the principles and discovers unity amid the infinite variety of phenomena in the world, including man's destiny. He adventures beyond the physical into the metaphysical and continues his flight upward until he arrives at the "principle of being," or God, the Being to whom nothing is prior and to whom all things owe their existence. Thus, while every science has its own restricted field of investigation, and seeks knowledge through immediate causes, philosophy cuts across all of these fields of knowledge in the endeavor to relate and organize and achieve unity. Eventually the philosopher has a philosophy of life or a Weltanschauung. The philosopher of education belongs to this select company and is, in theory at least, cognizant of the first principles and all axioms evolving from it, so that he is in a position to say precisely what is to be done by the educator.

Philosophy and Ethics, or Natural Theology.—In the past philosophy was classified into four fields: (1) *logic;* (2) *mathematics;* (3) *physics;* (4) *ethics.* We instance this grouping because philosophy has ethical and metaphysical implications, both of which are of primary importance to the educator. Emphasis on the moral aspects of education and the ethical aspects of philosophy is in agreement with what man can naturally know of himself and the universe, and with the deductions of right reason concerning the ultimate reality. Baier says, "The end of natural theology is man's ultimate beatitude." Natural theology lies in the field of metaphysics and, of course, embraces ethics and politics. Aristotle styled metaphysics the "primary philosophy" or "theology." Caswell and Campbell demand a "scale of value" which shall be recognized by the school, the church, the home, the press, and all groups concerned with education. Demiashkevich introduces into his discussion of philosophy the concept of "values," and McGucken calls for a "hierarchy of values." Adler's definition of education contains a reference to "good habits" as the end or purpose of education. The emphasis on ethics is evident in the terminology (moral science, happiness, ultimate beatitude, universal good, value, good habits). The philosopher is responsible for determining choices and for making decisions which are bound to have far-reaching consequences for the individual and for society. If he has no sound principles on the basis of which to determine choices and make decisions, the educational program will suffer in consequence. Let us bear in mind, then, that while unification or systematization of the sciences is the task of the philosopher, such unification can b effected only through the discovery of principles whic reach backward into the realm of metaphysics and eth ics. Our theologians say natural man knows of only on religion, the religion of the law; because he has th religion the philosopher must go to metaphysics an ethics for those principles which are most fundamenta for education as for life. The agnostic forfeits the titl of philosopher, or he inflicts a truncated philosophy up on the schools. Many school men think themselve obliged to become "speculative atheists" in the interes of a science of education. Secularization of educatio seems to have required the extrusion of metaphysics, th deliberate violation of right reason. In other words many educators are not concerned about the ultimat reality, they have no inclination to arrive at a degree o knowledge of the truth "through the principles of rea son," although Adler makes a distinction between knowl edge and opinion and holds that men can, without super natural aid, possess knowledge as opposed to mere opin ion.

Failure of Philosophy.—Philosophy must weigh such questions as, "What is to be done? and why? question that can be answered only in terms of the good. For th final aim of education is man's happiness and therefor we must know what the good is and how it can b achieved. Those who stop short of the goal must defin as the final aim a good that is not ultimate. For the ex perimentalist, the ultimate purpose of education is ad justment to a changing environment, or social efficiency For the advocate of naturalism, it is preparation for life For the sociologist it is the well-being of society. Some critics would say that the philosophers, intent on dis barring metaphysics, have for the most part remained in the science of education and have failed to rise to the heights of philosophic insight. This is just another way of saying that leaders have been dominated by an un sound philosophy that mires down in the sterile mud o materialism. Science deals with facts; it cannot settle practical questions. The educational philosopher alone is in a position to make decisions, and he can do so only on the presumption that he is acquainted with general principles or moral and metaphysical truths and axioms But the modern philosopher has shied away not only from Christianity but from a sane metaphysics, and has in his blindness espoused a metaphysics of matter. He has closed and locked the door on himself. He cannot henceforth achieve the unity which furnishes the first and highest principles and the subordinate principles the sole condition on which the practical problems of education can be settled.

So we have multiplicity instead of unity in philosophy disagreement among philosophers on the most fundamental issues at stake, confusion in the schools and disaster in the world. Education, as already affirmed, is a science, and a science deals with facts, quantitative data and the like; it is not competent to ask, "What is to be done? Why are we doing this and not the other thing?" It can settle no practical problems. These problems fall

within the domain of the philosopher, as Adler has shown rather incisively. But actually they are largely beyond the reach of the present-day philosopher of education because he ignores the fundamental truths or principles which alone can lay down guide lines for educational procedure and settle the practical problems of education. How far-reaching the confusion is which has resulted from the aberration of philosophy, a glimpse at modern social conditions will show. Today moral standards have either been lowered or discarded because principles or unchanging truths have been rashly and irreverently set aside. The consequences are lawlessness, decline of moral rectitude, sexual vice, moral confusion approaching anarchy. This lamentable condition of society is due to man's refusal to accept the Gospel, but it is also due to an unsound philosophy which has tended to alienate man even from the measure of truth accessible to him by the light of nature. This unsound philosophy has penetrated our American educational system and carries on its insidious process in the schools.

Principles and Education.—Anyone who presumes to write a philosophy of education must, at the very outset, recognize the role fundamental truths or principles play in educational procedure. Adler says "no one can define the problems of educational philosophy without first defining education itself." He himself gives a definition (Yearbook, p. 210 ff.). Education is based on general principles and should be carried on along the lines warranted by the principles. It would be beside the purpose to demonstrate the need and value of principles in the field of religious education. Adler says the principles (i. e., the ends) of education are absolute and universal, sanctioning the same ends for men living in different cultures and societies. The Christians are in agreement with this statement, for the fundamental needs of men are the same everywhere at all times. Adler distinguishes between principles, policies and practices, the principles being the educational philosopher's chief concern.

We recognize the importance of principles also when we look at the process of education step by step. We usually think in terms of aims and objectives, of subject matter or the course of study, and its concomitant activities. The teacher adopts a procedure or method whereby the objectives may be achieved through the use of subject matter and appropriate activities. Unless there exists a set of principles, neither the curriculum maker nor the educator has a safe basis for aims, for the determination of subject matter and the choice of activities; both must at every point know what is to be done and why precisely that and not something else is to be done. Apart from principles there is no safe determination of method either, for unless we know what the outcomes of education are to be we cannot formulate the method or procedure.

Briefly, then, a set of principles enables the individuals concerned to distinguish between ultimate and intermediate aims and to utilize the intermediate aims in such a manner that they and the ultimate aim or aims will be achieved simultaneously. A set of principles likewise aids in the selection of subject matter and activities and in the choice of method, in fact it would be a matter of happen-chance if one who lacks the knowledge of principles were to adopt the method best calculated to achieve desirable outcomes.

We may sum up this discussion by saying that principles serve a threefold purpose. First, they tell everyone, at least in a general way, what our philosophy of education is. Secondly, they help in elucidating educational policies and practices. Thirdly, they furnish the basis for a statement of aims and other elements of instruction as just explained. Therefore, principles are important. They are the very marrow of our philosophy, the directive of the whole educative process.

Now, anyone who is working in the field of Lutheran education knows that Lutheran writers have had very little to say about principles. There is a lack of printed materials and this lack is due at least in part to our neglect of principles. Our church has a wealth of theological literature but we have failed to develop our educational literature. Many areas of Christian education are waiting for the efforts of the scholar. For example, free will and the natural knowledge of God are of extreme importance to the teacher. Our theologians have treated these subjects thoroughly in the context of theological controversy, but as educators we have not treated them in the context of psychology. Our teachers must therefore read psychologies written from the wrong point of view which, if they do not lead astray, are sure to leave the reader unsatisfied with respect to the correct principles of psychology. A carefully articulated philosophy of education would give writers an incentive to prepare papers covering the various areas of education. If we can begin to think in terms of principles we may hope eventually to possess an educational literature that will not only give direction to our own teachers but will help educators who have strayed away from sound principles to revise their educational philosophy.

Some will question the propriety of speaking of a Lutheran Philosophy of Education. They dislike seeing the term philosophy applied to Christian education, because philosophy stands in contrast to theology or revelation and the two must never be either fused or confused with each other. The writer does not share the apprehension of those who, knowing the tendency of philosophy to become moribund and dangerous, prefer to avoid the word altogether. In deference to their wish, we might speak of "Principles and Practices of Lutheran Education," or "Foundations of Lutheran Education," and nevertheless proceed philosophically in laying the basis for Lutheran education. It must, however, be admitted that the term, "A Lutheran Philosophy of Education," indicates more adequately the scope of the task under consideration. Applied philosophy, of which the philosophy of education is a branch, is something quite different from speculative philosophy which seeks through the light of reason to discover reality, also the ultimate reality. There is no intention of inter-mingling theology and philosophy. One would expect writers on the subject to be sufficiently

mature in theology to keep distinctions clear at all times. A Lutheran Philosophy of Education, as the writer conceives it, is simply an orderly presentation of what we as Lutherans believe concerning the nature, purpose, materials, and methods, or the ends and the means, of education. If we discard the word "philosophy," we must be careful not to lose sight of the scope of the enterprise.

II. *Principles, Definition*

Anyone who realizes that principles furnish the "philosophical" basis for the discussion of the practical problems of education in all its aspects, will also recognize the responsibility of the educator to get clear on principles and think in terms of principles. The first step toward clarity is to determine the nature of a principle and to decide on a specific use of the term. The first thing an investigator observes is the varied usage of the term. Following is only a partial list from a large dictionary: a beginning. That from which anything proceeds; a source or origin; an element; a constituent part; a primordial substance. An original cause, an operative cause; a fundamental truth or tenet; a settled rule of action; an axiom; a motive.

Determining Usage.—The word "principle," like the word "idea," belongs to that class of words which people use very much and without meaning thereby anything definite, says one writer. A writer on character education distinguishes between rules and principles of conduct. A child is subject to rules until he reaches the stage where rules are superseded by intrinsic control, that is, by principles. This seems to be good usage since the word principle implies not only source or origin but also the element of fixity or permanency.

The student of scholastic philosophy meets with the term "principle" constantly. A principle is that from which anything proceeds. It is prima, first, something to which nothing is anterior. Principles never change and they cannot be demonstrated, and the reason they cannot be demonstrated is that they are clear and comprehensible. The school men constantly quoted the axiom: "Parvus error in principio fit magnus in fine," i.e., a slight error in the beginning becomes a great one in the end. That is as much as to say that if a man's starting point is wrong, if he goes off on a tangent in his thinking, he will drift deeper and deeper into error.

The German word, "Grundsatz," or "Grundbegriff," is almost identical with the word principle. The following is from Brockhaus: "Since no proof or demonstration can be pursued backward into the infinite, all proof must proceed from concepts or statements which do not require proof except that we show how unthinkable the contrary is. Such a concept is called a Grundbegriff, also an axiom or principle." In metaphysics, according to Walsch, the word "principle" designates that from which anything in whatever manner has its origin, whether the thing be knowledge or being. Meusel defines principle as "the efficient beginning or origin of a physical or logical series of developments, which embraces them germinally, so that they naturally unfold from it." Principles of education might then be viewed as fundamental truths from which educational practice proceeds. In other words, PRINCIPLES ARE NORMATIVE FOR THE WHOLE PROGRAM OF EDUCATION.

Principles in Theology.—In general our dogmaticians speak of Scripture as *principium cognoscendi* (principle of knowing). Gerhard says: "The one principle of theology is the Word of God; what is not revealed in God's Word is not theology." Quenstedt proves from the Scriptures themselves that they are the principle of knowing, for he says they direct us to no other principles but themselves as the one and only rule of faith and morals and worship. Our dogmaticians admit reason "as *principium quo*, for only through reason or intellect can man understand Scripture; but in the knowledge of divine things we do not admit reason as the principium quod." We Lutherans adhere to the Schriftprinzip and condemn the Calvinists who in a preposterous manner subject the mysteries of faith to the rule of reason, and use the principles of philosophy to controvert them. Zwingli, for example, says, "Nothing is to be believed that cannot be made comprehensible to reason, because God does not propose incomprehensible things to us." Both Calvinists and Socinians say: "Nothing is to be believed that cannot be grasped and understood by reason." Thus they set up an extra-biblical principle which enables them to interpret doctrine to their liking.

The Catholics postulate four principles of theology and faith: the Word, the traditions, the authority of councils, and the Pope, but these reduce to a single principle, viz., the Pope; for the Catholics say, "Whatever the Roman Pope teaches or defines is absolutely true." Plaszmann, a bigoted Catholic says, "The infallibility of the Church is the Catholic Glaubensprinzip," an erroneous and monstrous principle.

The Lutheran Church and the Principle of Scripture.—Against all errorists we adhere to the Scripture principle. While the Scriptures are the principle of knowing, the doctrines of Scripture are *principiata,* says Quensted, that is, theological conclusions drawn from the revealed Word as from their proper principle. Gerhard says, "The materials of theology, docendi causa, are the theological truths, that is, the principles and theological conclusions drawn from the Word." According to this usage, a principle is a source of knowledge or truth, and of course, the knowledge or truth is absolute and inerrant, and does not admit nor require demonstration. We may therefore say that the doctrines of faith derived from the Scriptures are the foundation principles of Christian education. These principles are absolute, unchanging truths which apply to all men at all times in every possible situation. There are indeed extra-Biblical principles which are directive in education, those truths which are brought to light by philosophy or experience, but they are not absolute in the sense that the truths derived from Scripture are absolute. Insofar as philosophy discovers truths which are in harmony with revelation, we Christians agree with Adler when he insists on the

distinction between knowledge and opinion. Our agreement, however, is not due to any reliance we place on reason or philosophy, but to theology which floods our intellects with the full radiance of truth. Because of the inspired, inerrant revelation of Scripture, we are able to distinguish truth from opinion, theory, or hypothesis.

Thus we see that what philosophy attempts to do on the basis of natural reason and experience, can be fully realized only by theology; for theology furnishes absolute unchanging principles for the guidance of the curriculum maker, the Christian educator and teacher, in addition to those principles which are derived from natural sources. When the fundamental principles of Christian education and the principles discovered by reason or experience are made directive, the ultimate aim will be in the foreground and educational procedure will constantly be guided by intermediate aims toward the realization of this ultimate aim, restoration of the image of God, the mystical union, eternal salvation, or however the aim may be formulated. Needless to say, Christian education is preparation for this life also, the only adequate preparation in fact, because the Christian teacher alone has the correct concept of the child and his destiny, therefore also of ends and means.

Summary.—The word "principle" denotes the beginning or origin of anything, whether it be being, knowing, feeling, willing, or doing, hence there are myriads of principles. This idea of beginning or origin persists also when we conceive of principles as norms, axioms, or standards, for in every case the principle is the determinant of what follows. In the field of educational philosophy we may say that there are two sources of principles or fundamental truths, Reason and Revelation. By principles we mean truths which determine and regulate procedure. Principles drawn from reason or experience must not be contradictory to revelation, otherwise they would classify only as hypotheses or suppositions. And in that case they would not be safe directives. Moreover, it is in the very nature of a principle that it is self-evident and therefore incapable of demonstration. In the field of educational philosophy as in theology the *principium cognoscendi* is of primary importance, for only on the basis of known fundamental truths can a sound educational program be blueprinted and the major problems of education intelligently treated. For the Lutherans the *principium cognoscendi* of religious truth is the Word of God.

III. *Statement of Principles.*

The discussion of principles in Caswell and Campbell is perhaps the best available, and should be consulted. These writers complain of the great lack of uniformity in the use of the term. Opinions, theses, rules are often called principles, whereas it would be better if the term were restricted to generalizations which are so widely applicable as to be called principles or laws. The air-brake is used as an illustration. Principles might be set up for operating the air brake and would serve as specific rules of action. On the other hand, the air brake is based on fundamental and widely applicable principles, such as the principles of inertia and friction. "While specific guides to serve as rules of action may be helpful in developing the details of an undertaking, it is the fundamental generalizations of wide applicability upon which these guides are based that give the undertaking consistency. Consequently, the type of principle which is of primary concern in curriculum development, is the one which is fundamental and general, rather than derived and specific."

Generalizations are derived from basic fields of study, from biology, psychology and sociology. Educational philosophy and educational literature assist the curriculum maker in his task. There are five different forms for the statement of principles. (1) The most formal and probably the most frequently used type of statement is a list of principles briefly stated. (2) Mere listing of principles is varied somewhat in some cases by the presentation of brief discussions of each principle as it is listed. (3) Statement of an education creed. (4) Statements may also be presented as a point of view or platform. In this form discussion is presented which involves a somewhat systematic consideration of the various aspects of education with which curriculum development is concerned. (5) Whereas the other forms serve specifically in directing curriculum work, this last form is a comprehensive and systematic statement of point of view to guide development of all phases of an educational program. Such a statement, when developed in a comprehensive, consistent, and systematic form may appropriately be referred to as a philosophy of education to direct the development of an educational program. In general, the value of the various forms is in inverse order from that given in the foregoing discussion. . . . The last form mentioned is highly desirable in that it presumes direction and organization of all aspects of the educational program according to the same basic point of view.

IV. *Scope of a Lutheran Philosophy of Education*

Adler lays down legitimate restrictions for a philosophy of education when he says: "If the ultimate ends of education are its first principles, the means in general are its secondary principles, and the scope of the philosophy of education goes no further than this—to know these first and secondary principles in an absolute and universal manner." A philosophy of education would then include a discussion of principles, general aims derived from principles, and the curriculum conceived in its broader aspects; likewise, a discussion of method and possible activities. The study would seem to demand a refutation of false philosophies of education. Educational agencies and institutions might be discussed since these are properly part of the method employed to achieve ends.

The length of a Lutheran philosophy of education would depend on the purpose it is intended to serve. A

brief statement would give guidance to teachers but a more elaborate presentation would also seem to be desirable. The brief statement should be so formulated as to occasion the writing of essays on the theoretical and practical problems of Christian education and thoroughgoing general discussion. It is hoped that individuals will prepare studies in the field and that eventually individuals or groups will write a philosophy of education which reaches the dimensions of a good-sized book.

What is the next step? A well-prepared outline, if circulated, would be of great value to all who wish to participate in the study of the philosophy of educatio Meanwhile special studies should be made. Such studi would constitute a part of our philosophy or they wou be derivatives or conclusions drawn from the philosoph cal position taken by Lutherans everywhere with rega to education. Again, the mass of educational writin should be sifted for the wheat that can be found am the chaff. Furthermore, much educational thinking enshrined in the publications of the various synods. Th thinking should be made available in "digests" or "rea ings."

BOOK REVIEWS

THY ROD AND THY STAFF, *by Harold B. Kildahl Jr., Augsburg, Minneapolis, 1949, 386 pp. $1.75.*

The book contains brief meditations for each day of the year, based on the five parts of the Small Catechism, together with short Bible readings and a sentence prayer for each day. Perhaps this book can be used as a variation in spiritual diet, but its didactic perspective will prevent its taking a place with the better-known works of devotion as a peer. It appears to be difficult to keep up interest in the meditation—yet without leaning on lengthy prayers, its only real use should have been to stimulate the reader to an application of the truths of the Small Catechism.

A CHILD'S GARDEN OF SONG, *compiled and arranged by Theo. G. Stelzer, Concordia, St. Louis, 1949. $1.50.*

A collection of 82 religious songs for children of primary age, and a companion volume to the Garden of Bible Stories and the Garden of Prayer. The songs are well within the range of six year olds, both in words and music. I feel this would be a worthy volume for each Sunday School to consider using in its Primary Department, besides being of interest to children if presented individually to them with its pen drawings to illustrate each song. The melody is scored separately and the harmony is repeated at the bottom of the page, enabling children to follow the lyric on their own. The volume has two significant merits: in contrast to most song collections for small children which splurge in some of the most inane tunes only because they are simple, this book has most of the glorious chorale melodies set in simplest form. If my child has to learn songs in Sunday school, does it have to be exposed to "Christ is so high you can't get over Him, so deep you can't get under Him, so wide you can't get around Him, so you better come in at the door" (from a song-book lying on the piano in our Primary Department right now)? Can it not as easily learn a simple arrangement of Isaac's "Innspruck," a melody which both Schubert and Bach are reported to have been willing to trade all they had ever composed for? This book provides a host of the best of our chorales in simple arrangement and with tender words, close to the emotional level of the child. Thankfully, the publishers ha also awakened to the need to put these juvenile offerings a price-level that church and individual can afford. A sor book worth thorough investigation.

PASTORAL CARE OF THE SICK, *by J. C. Heuch, trans. J. Melivin Moe, Augsburg, Minneapolis, 1949, 148 pp. $1.*

Heuch was bishop at Kristiansand, Norway, and preside of a practical theological seminary, where his lectures in p toral theology produced this book, which has seen trans tions into Swedish and German also. Written at the end the last century, its task is to give the knowledge and sk necessary for ministering to the spiritual needs of the suff ing. Its only apparent relevance to the sick room is to mind the spiritual practitioners that they are going to m rebuffs that are based on the physical condition of the p tient. Otherwise the description of techniques would ap to anyone at all; one gets the impression the sick are sing out because they can't get away. The biggest disappointm to the reader lies in the failure to offer diagnostic tools a techniques. Of course questions must be the diagnostic t in any case—but the specific questions that might be ask are notable for their absence (believe the reviewer—he w seriously interested in finding them for his own use in sick room).

The unconverted, sickbed conversions, those of weak fa and those of strong faith are dealt with, much after the m ner that a present-day book on evangelism would disc the types that will be met, and how they are to be dealt w

Nevertheless I would recommend the book to pastors qu enthusiastically: not for the assistance it will give them, for the way it will force them to evaluate their planned forts to make the sick-room visit worthwhile. If eno Lutheran pastors can be stimulated thus, we shall have of our generation a textbook on pastoral care of the s that will be as definitive and epoch-making as Richmor *Diagnosis* was for case-workers in sociology.

George H. Muedekin

SURVEYING the CONFERENCE

United Evangelical Lutheran

By H. Skov Nielsen

The old frame Mission Home at our Cherokee Indian Mission at Oaks, Okla., was destroyed by fire on April 1st. There were no casualties, but little or none of the contents of the building was saved. Since the erection of the new Girls Building the old Home had been serving as refectory and boys' dormitory. It has now become imperative to complete a drive begun last year for funds to erect a new Boys Building.

From Del Rey, Calif., comes the news that on Palm Sunday two teen-age Japanese girls, who for two years have attended Pastor A. P. Andersen's catechetical class became members of our church through Holy Baptism, their six classmates serving as sponsors. These were the 8th and 9th such accessions to come as direct or indirect results of Missionary Bach's efforts among the Japanese of the San Joaquin Valley.

The Rev. E. W. Mueller of the N.L.C. Division of American Missions was the speaker at a Christian Service Rally held at Dana College and Trinity Seminary on April 21st.

The Nestor of our clergy, Pastor emer. H. P. Jensen of Los Angeles, passed away on May 4th at the ripe old age of 93 years. That makes Pastor emer. C. C. Mengers of Blair the oldest member of our ministerium.

On May 7th our church at Elk Horn, Ia., celebrated its Diamond Jubilee and in connection therewith had its fine new church edifice dedicated. Officiant at the dedication ceremony was Acting Synod President H. C. Jersild, himself a son of the Elk Horn congregation inasmuch as he spent eleven years of his childhood and early youth there while his father, the late Pastor Thos. N. Jersild, served the church. Participating in the festivities were the three now living former pastors C. C. Kloth, C. M. Videbeck and Anders Hansen.

The W.M.S. of our church is at present sponsoring the publication of a booklet descriptive of the educational and eleemosynary work carried on by the U.E.L.C. Included in the plan are suggestions for programs on the various phases of the work. The same group has previously published a similar work on our foreign missions. The present head of our W.M.S. is Miss Margaret Miller of Two Rivers, Wis.

Synodical statistician P. C. Jensen's report to the approaching 1950 synodical convention shows a membership gain during the past fiscal year of 2,159 souls. nearly 5% of the present total.

At this writing (in mid-May) preparations are going forward for the holding of the 54th annual convention of our church at Hutchinson, Minn., June 13-18. Among important matters awaiting action by the convention is the selection of a successor to the late Dr. N. C. Carlsen as head of our church.

American Lutheran

Arthur P. Michelfelder

A.L.C. Officials See L.W.A. at Work

The Rev. T. A. Krueger and the Rev. George Schultz of the Department of Stewardship and Finance have seen first hand evidences of the continued need of Lutheran World Action in their recent visits to Europe.

The Rev. Krueger attended the dedication of a barrack church in a refugee camp at Uelzen, Germany, and witnessed the effect on the lives of men and women, of having a church home as a spiritual service station to lift them from their confused and poverty-stricken attitude of life. "Greater than any physical need of these homeless ones," writes Pastor Krueger, "is their spiritual poverty. I hope that we in the A.L.C. will continue to support this work with our prayers and our gifts."

The Rev. George Schultz visited Berlin and gave his personal opinion on "What our Lutheran World Action dollars were doing in Bethania"—and then concluded by writing, "You would have thrilled with me to know a few of your Lutheran World Action dollars are going into Bethania and the dollars you will give on May 21—Lutheran World Action Sunday—will go into hundreds of 'Bethanias' the world over."

May God give us strength to measure up to the sacred trust to bring physical and especially spiritual relief to our brethren all over the world. Thus we pray on 'Rogate' Sunday, and thus we continue to serve through Lutheran World Action as we give on World Action Sunday, to honor Him our Lord and Savior.

Higher Education Ingathering

Unless the schools of higher learning are helped with men and money the challenge given the church will not be met. On such a basis rests the determination of the constituency of the American Lutheran church to bring a sizable thank-offering on Sunday, June 11, 1950, and dedicate it to the Lord of the church for Christian Higher Education. The need is recognized that all the schools owned and operated by the A.L.C. are sorely lacking the physical resources to cope with the present enrollments on all the school campuses. The Ingathering of 1945 provided a handsome million and a half, and a bit more, but the building dollar built less as the number of students increased, making the problem acute and even critical.

During 1950, when Capital University celebrates a 'Century of Service in Church and Country' the emphasis and encouragement is given every member of the church to bring a worthy and dignified offering to help relieve the stress and strain in all the schools of the church. Plans have been made, enthusiasm is high, and hopes have joined prayers that God will show the way as He leads hearts and hands, in rededication, to build stronger the schools, and supply still more workers in the field that His work may prosper well, and souls be saved for heaven. All honor and glory to God alone.

To Merge or Not to Merge

That is the question! The $64.00 question in A.L.C. circles! Discussions have been held, plans have been projected, articles have been written and printed, predictions have been made, districts are now voting, but the question remains still unanswered.

To be sure everyone is interested in closer fellowship and stronger unity, but whether a merged church—let's wait until the convention of the A.L.C. later this year, in October. Until then: 'To merge or not to merge is still the question.'

Lutheran Free Church

Iver Olson

The 54th Annual Conference of the LFC will be held at the Trinity Lutheran Church in Minneapolis, with Augsburg College and Seminary as co-hosts, on June 14-18. An item of interest this year will be the launching of plans to implement the resolution of last year for a united missions advance. It was resolved last year that the next major undertaking of the LFC was to be an expansion of the work on both the Home and Foreign Mission fronts.

Dedication exercises for the new Science Hall at Augsburg will be held on the afternoon of the final day of the Conference, June 18. It is hoped that the building can be completely paid for by that time, and a committee has been at work laying plans for this part of the Service. A dedicatory offering will be received, and the congregations have been urged to send substantial gifts with their delegates to the Conference to be given in this offering.

A Headquarters Building or Church House has recently been acquired by the LFC. The Book Shoppe of the Messenger Press has for many years been occupying rented quarters at 2122 Riverside Avenue, Minneapolis. Last fall the building was purchased, and during the winter months it was completely remodeled inside and out. The Book Shoppe now occupies most of the first floor; a room has been set aside as the office of the headquarters for the Luther League Federation. On the second floor are located the offices of the President, the Lutheran Board of Missions, the Board of Home Missions, and the Women's Missionary Federation, plus a conference room. An open house was held recently when the building was taken into use.

The St. Paul's Lutheran Church of Superior, Wisconsin, has recently completed the building of its new church edifice. The first Service in the new structure was held on Palm Sunday. Rev. Fritjof B. Monseth is the pastor.

The writer of these lines is leaving New York about June 15 with a group of Minnesota college and university students for the Scandinavian countries; he will act as guide and interpreter for the group. The project is sponsored by the Minnesota SPAN (Society for the Promotion of Amity among Nations) Association, and is under the direction of the University of Minnesota. The students will study in each of the Scandinavian countries. They do not attend classes; instead they will be engaged in acquiring first-hand information on some topic that they have familiarized themselves with through reading. The first-hand information is sought through observation and interviews. The topics to be studied range from religious and ecclesiastical questions on the one hand to social and political problems on the other. Another feature of the plan is to have the students live in private homes over there so as to learn to know as nearly as possible the attitudes of the common people, and to give these an opportunity of learning to know an American student at close range.

PASTOR'S INSTITUTE
August 29th-September 1st, 1950

The Annual Pastor's Institute will be held at Augsburg College and Theological Seminary, Minneapolis, Minn., August 29th-September 1, 1950.

There will be lectures each morning through these four days by prominent professors and pastors.

The guest speaker this year will be Dr. Walter Zimmerman, Church Councillor of Berlin, Germany.

The Planning Committee
Dr. B. M. Christensen
Dr. M. A. Helland
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On the Religious Horizon

Lutheran Churches-in-Exile–1950

Estonian:

Estonian Evangelical Lutherans in exile number approximately 60,000 and include the head of the church, Archbishop Johan Kopp, in Sweden. Of the 30,000 Estonian Lutherans that fled to West Germany from their Communist-occupied country, only about 12,000 have not yet emigrated. In the British Zone 4,500 Estonian Lutherans are served by eight pastors, one of whom was ordained in 1949. In 1949 the pastors in the British Zone held more than 500 divine services and communion for 2,000 participants, confirmed 86, baptized 42, married 36 couples and held eleven funerals.

Four Estonian Lutheran pastors expect to remain in West Germany to serve the 5,000 Estonians who will probably be unable to emigrate. Of the 28 pastors who found refuge in Germany in 1945 only eleven have already emigrated.

In Germany the work of the Estonian Lutheran Church-in-Exile is directed by Dean Harry Nuudi in the British Zone and Dean Alexander Abel in the American Zone.

The majority of the displaced Estonians live in camps; for example, in the British Zone, three-fourths are congregated in fifteen camps, while the remainder are scattered over sixty locations.

Evangelical Lutherans in Estonia before the war numbered about three-fourths of the total population, or 850,000 Lutherans in a population of 1,200,000.

Estonian Lutheran literature printed in the last year in Germany with the aid of LWF includes a new Estonian hymnbook, a history of the church by O. Pello, and a Christian guide for refugees entitled **Ole Ustav** (Be Faithful). The hymnbook, printed in December, includes 737 hymns, 86 of which were written in the years of exile. Five thousand copies of **Ole Ustav,** compiled by Dean A. Abel, O. Pello and U. Plank, were printed in February. It is a book of sermons and addresses written by Estonion church leaders, and includes messages from Dr. S. C. Michelfelder and Dr. Paul C. Empie, as well as the Estonian liturgies and order of service. Also printed were an Estonian translation of **Why I Am An Evangelical Protestant,** by P. M. Lindberg and regular publications of **Kirikuleht,** the church periodical.

Hungarian:

The ministry of the Hungarian Lutheran Church to its 2,000 members in exile, mostly living outside camps in Western Germany, is directed by Dean Gyula Asboth.

Four pastors and four deacon preachers travelled over 50,000 miles in 1949 to visit 200 isolated families and to hold divine services wherever a congregation could be gathered together. Some of the pastors served as many as fourteen community centers.

Seventy-eight separate Bible classes met last year and religious instruction was given in ninety Hungarian schools. Fourteen young people were confirmed last year at the Berchtesgaden Lutheran study center.

A central office in Munich registers members, sends out publications printed in Munich, obtains resettlement data and regulates the distribution of relief. Financial assistance from LWFSR enables this office to function.

The Lutheran magazine, **Ebreszto,** is published twice a month and sent out regularly. Pastoral letters are used to a great extent in the ministry to the widely dispersed Hungarians. Religious conferences as well as training courses for the leaders of youth work, Sunday schools, and Bible classes were held at both Lutheran study centers.

Nearly all of the Hungarian Lutherans are expected to remain in Germany. Approximately 200 are in need of special care.

Latvian:

The Latvian Lutheran Church-in-Exile ministers to approximately 35,000 Latvians in Western Germany, most of whom are planning to emigrate this spring. Eighty-five per cent of the 20,000 Latvians in the American and French Zone already have assurances.

An estimated 12,000 Latvian Lutherans will have to remain in Germany because of old age, illness, or ineligibility. The Latvian population of less than two million is now fifty per cent scattered. Over half of all Latvians are Lutherans.

Archbishop Teodor Grunbergs, 80, now residing in Esslingen near Stuttgart in the American Zone of Germany, is the head of the Latvian Lutheran Church-in-Exile. Last year he celebrated his fiftieth year as a clergyman.

Dean J. Kullitis and Dr. K. Kundzins direct the work in the American and British Zones, respectively. They have been assisted in the years of exile by 121 pastors. Seventeen of these pastors plan to stay indefinitely in Germany to minister to the Latvians who cannot emigrate.

Most of the Latvians have lived in camps for displaced persons and have been easily within reach as congregations. Sometimes the larger camps have been served by more than one pastor and it was possible in a camp like that at Esslingen, where 3,500 Latvians live, to hold services five times a week—divine services, communion, Bible studies, or discussions. Sunday schools were organized in all camps and youth groups in all large camps. At Berchtesgaden five youth conferences were held, in addition to courses for clergymen, deacons, nurses, and teachers.

September, 1950, will mark the fifth year of the printing of **Pie Svetavota** (At the Holy Spring), edited by Dean J. Kullitis in Esslingen. This church paper is printed in 4,000 copies, distributed to hospitals and asylums free and sent to Latvians now resettled.

The Lutheran World Federation has supplied the paper for this publication and for the following: a children's magazine, **Bitite,** written by the archbishop; a church calendar published in 4,000 copies; Luther's Small Catechism; two Latvian textbooks; a Latvian emigrants' booklet; and the archbishop's church calendar for children.

By April 1, 5,000 copies of a complete Latvian hymnbook, the **Dziesmu Gramata,** were ready. Costs of publication are shared by the Latvian Church and LWFSR. It includes 837 hymns, 34 of which were written in exile.

Lithuanians:

The Lithuanian Evangelical Lutheran Church-in-Exile, with approximately 18,000 members in West Germany, is directed by Pastor Senior A. Keleris in the British Zone and Pastor Ansis Trakis in the American Zone.

Nearly 3,200 Lithuanians participated in Holy Communion, 72 were confirmed, and 174 young people belonged to five youth groups. Twenty-three teachers of eighteen Sunday Schools worked during 1949 with nearly 600 children. Courses at Berchtesgaden and Imbshausen Lutheran Study Centers were for Sunday school teachers, church workers and youth leaders, and to give opportunities for Bible study.

The Lithuanian church periodical, **Sandora,** has a circulation of 1,000. Paper is provided by LWF.

Over 2,200 Lituanian Lutherans emigrated last year, and another 2,000 are expecting to emigrate this spring.

Polish:

Polish Lutherans before the war numbered 219,000. During the war Bishop D. Julious Bursche and 27 Polish Lutheran pastors died in Nazi concentration camps. After the war, 1,000 Lutheran Poles had found refuge in England, and approximately 1,000 more in West Germany.

Pastor Senior Wladislav Fierla, now the highest Polish Lutheran church official, lives in London. In Western Germany the only Polish Lutheran clergyman, Pastor Zenon Dietrich, ministers to the people in a restricted area, besides his fulltime job for IRO.

But a layman in the American Zone has taken upon himself the responsibility for a ministry to Lutheran Poles, and due to his efforts five congregations were established last year. On January 6, 1949, the first congregation of 37 met for worship at Ingolstadt, led by Mr. Harry Torwirt, an agronomist formerly of Wilno, Poland.

Five Polish Lutherans have received instruction for confirmation this spring and it is Mr. Torwirt's plan to arrange a service for each of his congregations every three weeks with himself as speaker.

The **Polak Ewangelik** is manifolded in Munich once a month and distributed by Mr. Torwirt. A Polish translation of Luther's Small Catechism is being printed by LWFSR.

—Lutheran World Action Bulletin.

World Council Asked For Stand on War Issue

Detroit—A charge that the World Council of Churches has neglected to clarify for individuals the Christian attitude towards war and peace, was made here by two Lutheran clergymen.

Dr. C. Franklin Koch, an official of the United Lutheran Church, and the Rev. Robert F. Weiskotten, a New York pastor, voiced their criticism in a joint statement presented to the Conference on the Church and War held here under the auspices of fifteen religious peace groups.

The two clergymen asked the delegates to remind the World Council, through its member denominations, that its recent pronouncements had put the whole question of Christian action regarding warfare up to individual conscience.

"But," the statement declared, "we must ask what the churches, acting through the World Council, have done to set the moral and spiritual issues before the individual Christian so that he can make his decision to participate or not to participate in modern warfare not simply as a citizen, but as a Christian."

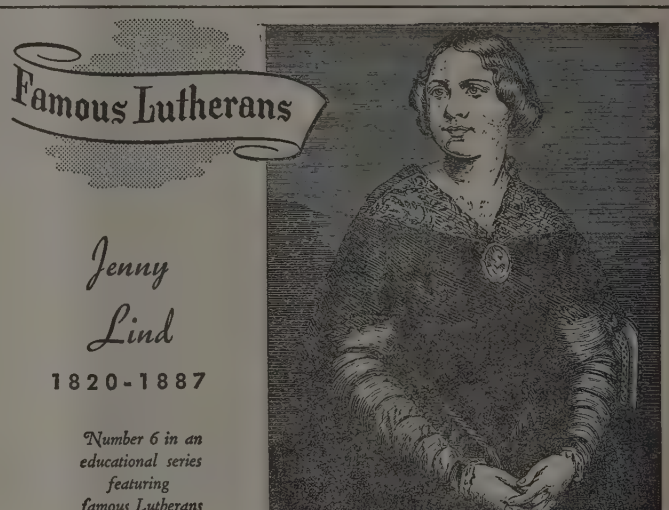
Noting that the World Council has a commission on interdenominational affairs as well as a study department, the statement added:

"Either or both of these sections of the Council would seem qualified to give individual Christians clearer understanding of Christian thought and tradition regarding war, and deeper insight into the moral problems raised by modern total war.

"But neither of these World Council bodies have spoken. Nor have any plans come to our attention which would indicate that either of thes bodies intends to speak in the nea future."

(At its Amsterdam Assembly in 194 the World Council of Churches outline three possible positions which a Chri tian would be justified in taking c modern war in the light of Christia tradition:

(1. Although a Christian might—c might not—participate, modern wa could never be considered an act o justice. 2. It is a Christian's duty t defend international law by war n necessary. 3. All warfare is contrar to the Will of God and therefore n permissible for Christians.)



"THE SWEDISH NIGHTINGALE"
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Like so many of the bright stars that twinkle in the heaven of fame, Jenny Lind's life began in poverty. The world's greatest soprano showed an early talent for dancing, acting and singing . . . but her prudent Swedish mother would have none of it! Only after the persistent urging of friends did Frau Lind reluctantly consent to Jenny's operatic career.

After nine years of intense study at the Royal Theatre, Jenny made her debut at the Stockholm opera. She became an immediate success and was soon giving command performances for European Royalty — The Swedish Nightingale had the world at her feet. She toured the United States with the immortal showman P. T. Barnum, and then returned to Europe to marry Otto Goldschmidt. She spent her last days in London helping her husband train the Bach Choir.

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Break With War Urged In Conference Message

Detroit—The following was adopted as the official message of the Conference on the Church and War held here under the auspices of fifteen religious pacifist groups:

"Man in the moment of his greatest scientific achievement faces the possibility of total self-destruction. To many, war seems the only answer. We believe that another way, grounded in the will of God, is open. In this hour of confusion and turmoil, the church is called to speak a distinctive and steadying word, drawn not from the judgments of the secular world, but from its gospel.

"The insistent and absolute call of Christ is to His Cross. It is a call to repentance and commitment—repentance for our involvement in war and commitment to the power of reconciling love.

"We, therefore, appeal to the Church of Christ throughout the world to break with war—to repent of warmaking now. We appeal to the American churches to take the initiative in this crucial witness.

"We appeal to individual Christians to refuse to make or to use weapons of destruction, and to devote their energies to the removal of the social, economic and moral causes of depression, dictatorship and war.

"We advocate that individual Christians and the Church support the use of the methods of reconciliation and non-violent action, such as Gandhi has demonstrated in our time.

"Let the Church own no Lord but Christ, no power but the Cross, no hope but in the God Who bears the destiny of all in His hands."

Dr. Marahrens, Former Lutheran Bishop, Dead

Berlin—Dr. August F. K. Marahrens, former Lutheran Bishop of Hannover, died at Loccum Monastery, a Lutheran institution, after a short illness. He was 75.

A leader of the so-called "moderate" group of German Protestants accused of compromising with Nazism, Bishop Marahrens resigned the bishopric in April, 1947. During the war, many attempts were made by the Confessional group of the Evangelical Church to oust him and other pro-Nazi leaders.

Named Bishop of Hannover in 1925, Dr. Marahrens was long active in Lutheran unity efforts. In 1946, he founded the Evangelical Academy at Hermannburg, now an important center of German Protestant church life.

ELC Growth Attributed To Unique Financing Plan

Minneapolis, Minn.—By starting a new congregation every 18 days for the past five years, the 800,000-member Evangelical Lutheran Church, with headquarters here, has become one of the nation's fastest growing denominations.

Largely responsible for its mushrooming growth has been a new policy in home missions formulated by Dr. Philip Dybvig, former college religion professor.

When Dr. Dybvig became ELC home missions secretary in 1944, he found that home mission churches established in the depression days had limped along, some of them relying on the ELC to pay pastors' salaries for many years.

Many of them made little effort to become self-sufficient, to meet loan payments and pay operating costs.

At Dr. Dybvig's suggestion, the ELC home missions board decided on a radical plan to finance new churches, particularly radical for a board with a dollar shortage.

Their idea called for the ELC to finance all building programs for new ELC churches in this country through a single loan to the new congregation.

Instead of sending a pastor into a new community and expecting him to scour investment sources to borrow enough funds to build a church, a parsonage and buy a site, the ELC itself, the board decided, ought to make all that money available.

Then the minister could concentrate on his parish duties, worry-free, and

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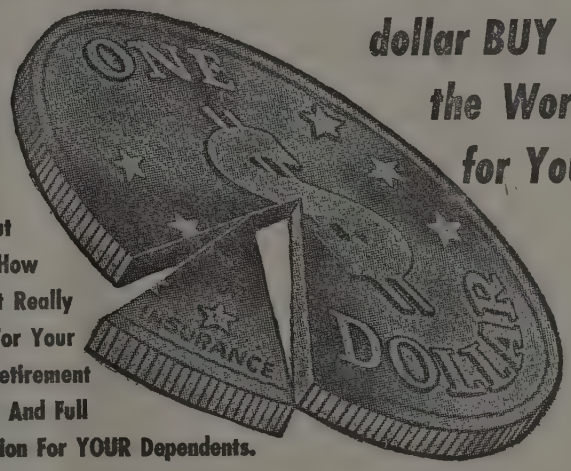

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greet any banker members of his congregation with the same smile he reserved for other parishioners.

The conventional method of founding a new church in a community was a hodge-podge combination of local and church financing. (Typical was a requirement that the home mission congregation provide 10 per cent of the cost of a new church structure, that it borrow 30 per cent from local sources and that the denomination lend the other 60 per cent.)

Under the new plan, the congregation borrows the whole sum from the ELC and pays it back on a low-cost monthly payment plan at 3 per cent interest, lower than rates they had paid before.

To spur congregations to become self-sufficient, Dr. Dybvig added an incentive clause in his dealings with a church in North Hollywood, California.

"If you become self-sufficient in five years," he told them, "the Church (the ELC) will pay the interest on your loan for 10 years. For each year you cut off on your end, we'll add an interest-free year on your loan."

The North Hollywood church was paying its pastor in six months and their loan was interest-free for 15 years.

Other new churches have matched that record and now the offer is this: the ELC pays the pastor's whole salary for six months. If at the end of that time, the new congregation takes that obligation, the ELC will pay the interest on their loan for 15 years. But for every month of time the new congregation has to have the pastor's salary paid by the ELC, they lose two months of interest aid.

To date there isn't one new church delinquent in its loan payment.

All of this financing of 113 new churches in just over five years' time has taken more money than the original $400,000 the board had to work with.

A "united missions advance" in the ELC in 1947 brought in about $850,000 to the church extension fund for capital investment funds. Other sources produced enough to bring the working capital to $2,080,000, and the ELC board of trustees lent $1,300,000 more.

There are other advantages to the new plan, Dr. Dybvig believes:

(1) For the first six months the home mission board pays the pastor's salary. They set it high and get the best men possible. The new congregation gets adjusted to paying their pastor a good salary.

(2) Members of a new congregation aren't hit for one large sum of money for a building project. They are willing to raise their weekly pledge to the church. They are encouraged in good stewardship habits long after they normally would have fallen back into the nickel-and-quarter habit.

(3) Old established churches now are mortgaging their buildings to help finance new home mission churches.

The new congregations established under the plan have had an annual growth of 97 members per year. This is partly the result of the fact that the minister is not harried by meeting credit payments to one or more banks

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d the denomination—he can concen-ate on his parish work.

If every one of the ELC's 2,704 con-egations had enjoyed a comparable owth, the ELC would be growing by 8,000 members a year instead of ,600 members as it did in 1948, the st year for which figures are avail-ble.

The ELC—formerly known as the orwegian Lutheran Church of Amer-a—plans 20 new congregations in 1950. Success of its home missions pro-am has evoked interest from other enominations, Lutheran and other-ise. They are anxious to learn how e plan operates.

---

orwegian Primate Rebukes ungarian Lutheran Leaders

Geneva—Bishop Eivind Berggrav of orway has sharply rebuked leaders of e Hungarian Lutheran Church for eeping silent on developments pre-ding the removal of imprisoned Bish-o Lajos Ordass of Budapest from his clesiastical office.

In an open letter to the Hungarian urchmen, the Primate of the Nor-egian Lutheran Church declared that utherans in the West have "felt be-rayed" by the lack of frankness by eir Hungarian co-religionists "in mat-ers of deepest concern" to all Luther-ns. Bishop Berggrav is delegate from orway to the Lutheran World Fed-ration which has headquarters here.

His letter was in reply to a message nt to "our Lutheran brethren in the Vest" by eight top-ranking Hungarian hurch leaders in March. The mes-age declared that the Hungarian hurchmen "cannot take responsibility or starting a so-called church resist-nce" in Communist-dominated Hun-ary.

In his reply, Bishop Berggrav said hat Lutherans in the western coun-ries were anxious to "do our part hon-stly and frankly in dispelling misun-erstandings" between Lutherans in Hungary and in the West.

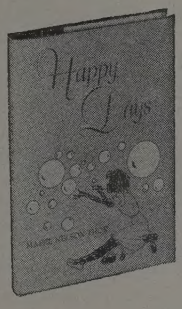
However, he told the Hungarian Church leaders, "when you wrote your nessage you were in full preparation or that 'special disciplinary judicial ommission' which later deposed Bish-p Ordass.

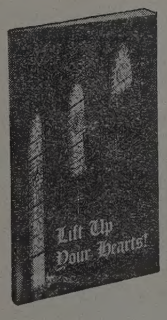
"We were aware of those prepara-ions when we read your message and elt betrayed by you when you kept ilent," he said. "How can we stand ogether if you are not frank in mat-ers of deepest concern for our obedi-nce to God's will?"

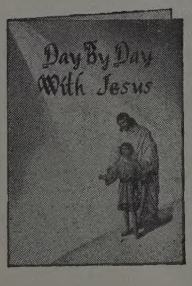
Implying that the Hungarian Church eaders have consistently kept silent n present-day conditions affecting the Church in their country, Bishop Berg-rav added:

"You know that not only Lutherans but the whole Christian world eagerly looked for some explanation or infor-mation. In spite of that, you kept silent and even accused us of judging on the basis of lacking adequate in-formation. Don't you see, brethren, that by writing us a long message, with 'broadest brotherly greetings' and ask-ing us to act fairly, you were accusing yourselves?"

Bishop Berggrav's letter was made public here at the same time that Dr. Ivan Reok, lay president of the Hun-garian Lutheran Church, sent an offi-cial statement to the Swiss Evangelical Press Service stating that the "disci-plinary action" against Bishop Ordass







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had been taken by a special court consisting of clergymen and laymen unanimously elected by the Church's General Assembly on March 3.

Dr. Reok described as "untrue" a report that the special court had been appointed by the government. He said that both the court and its judgment were based on Hungarian church law.

"Accordingly," he said, "Bishop Ordass has been removed from office, but his pension rights are unimpaired. It is established that Lutheran congregations took cognizance of the judgment calmly."

Dr. Reok added that it was misleading to describe Bishop Ordass as "head of the Hungarian Lutheran Church," since he was only one of four bishops.

Michelfelder Assails Action Against Ordass

Geneva—Expressing confidence in the innocence and integrity of imprisoned Bishop Lajos Ordass of Hungary, Dr. Sylvester C. Michelfelder, executive secretary of the Lutheran World Federation, predicted here that Bishop Ordass will remain as vice-president of the Federation.

In an editorial published in the Federation's news bulletin, the American churchman intimated that the Federation has no intention of following the example of the special Church disciplinary court in Budapest which recently ordered Bishop Ordass deposed from ecclesiastical office. He said that "all available facts" in the Ordass case will be laid before the Federation's executive committee when it meets in August.

Dr. Michelfelder's editorial was devoted mainly to a point-by-point refutation of a letter from Dr. Ivan Reok, lay president of the Hungarian Lutheran Church, defending the disciplinary court's action against Bishop Ordass. Dr. Reok's letter was in response to a demand for full information sent by Dr. Michelfelder and Bishop Anders Nygren, of Sweden, president of the Federation.

Under the caption, "Justice or Expediency?" Dr. Michelfelder wrote:

"We now have an official explanation from the head of the Lutheran Church of how Bishop Ordass was deposed. Dr. Reok's letter says, 'the court's deliberations being secret, no statement on its process and purport was made either to the Church or to the State and they are not publishable to foreign persons.' Yet Dr. Reok pleads with us to 'lend brotherly assistance' to the rectification of false rumors."

Dr. Michelfelder referred to Dr. Reok's statement that the case of Bishop Ordass was not brought before the disciplinary court for retrial of the Civil charges on which he was convicted since the Church court did not have power to discuss the merits of a case conducted before the special Usury Court of Budapest.

"Why did they not have the power?" Dr. Michelfelder asked. "Because a totalitarian State forbids freedom of speech even to the Church."

"It was by pressure of the State," he went on, "that the Church court acted. But note it was not until 15 months after Bishop Ordass was sentenced by the Usury Court that this request from the State was made."

Dr. Michelfelder alluded to Dr. Reok's statement that the Church court had deposed Bishop Ordass because his inability to perform his ecclesiastical duties as a result of his sentence "prejudices the public interest of the Church."

"It was not convenient nor expedient for the Church officials to have a bishop in prison, so they deposed him," Dr. Michelfelder commented. "Bishop Eivind Berggrav of Norway was imprisoned for resistance to Hitler and Quisling traitors, but the Church in Norway did not depose him."

He rebuked Dr. Reok for his assertion that the Church court was a legally constituted body, declaring that "virtually every Christian martyr has been condemned by a legal court, usu-

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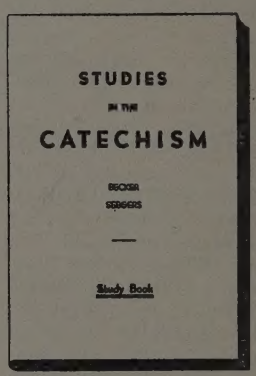

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ly for the sake of expediency. Read hn, XI, 49-52."

"The fact is," he charged, "the Church ficials sacrificed a bishop and became terwoven in the present State and its talitarian tentacles even more cometely than any former Lutheran urch in Hungary."

Dr. Michelfelder turned to Dr. Reok's tition of April 14 asking the State thorities for an amnesty for Bishop rdass and Alexander Vargha, former cretary general of the Church, who as also sent to prison by the Usury urt. He asked the Hungarian Church aders:

"Can this request atone for your past ence? Brethren, justice and expeency won't mix. We will try to otch rumors and, in the spirit of Luer's Explanation, 'put the best conruction on everything.' But we can t be silent in face of the facts you rnish.

"The Lutheran World Federation's cretary is now expressing a personal inion and confidence in the integrity d innocence of Bishop Ordass. Twice e Federation's executive committee s done the same. All available facts ill be laid before the LWF executive August. Bishop Ordass is still LWF's ce-president and I am convinced he ill remain so."

---

ek Lutheran High hool in Twin Cities

Minneapolis, Minn. — Establishment a Lutheran high school in the Twin ties was recommended here by an ter-Lutheran institute on Christian ucation.

A committee to study problems conected with starting such a school was ected by some 300 persons representg all Lutheran synods who attended e institute at Bethany Lutheran urch.

Headed by Dr. Herman Preus, prossor at Luther Theological Seminary, . Paul, the committee will report ck to a similar institute within six onths.

Other recommendations adopted by e institute declared:

(1) That constructive means be ught to aid families in the church and mmunity in the matter of Christian ucation, recognizing that the family the basic unit of society.

(2) That present Christian education agencies, including Sunday schools, cation schools, released-time classes d Christian day schools be strengthed, in part through the establishment a Lutheran council in Minneapolis.

(3) That assistance be given to Luran youth in their public school reionships and fellowship groups.

(4) That renewed attention be given to the desirability of establishing Christian elementary schools in individual congregations.

The recommendations, the institute said, are based on the need "for a more Christ-centered education, for Christian leaders, for combatting secularism and for better aiding Christian living."

Lutherans Favor Three-Group Merger

Indianapolis — The Illinois District convention of the American Lutheran Church voted her 139 to 1 in favor of merging the denomination with the Evangelical Lutheran Church and the United Evangelical Lutheran Church.

The resolution adopted said the convention hoped the merger, on which all districts of the American Lutheran Church now are voting, would be only a step toward further, greater Lutheran unity.

The single dissenter said he wanted a broader union now.

After action by the various districts, the three-denomination merger will be brought before the American Lutheran Church's biennial convention in Columbus, Ohio, October 5 to 12.

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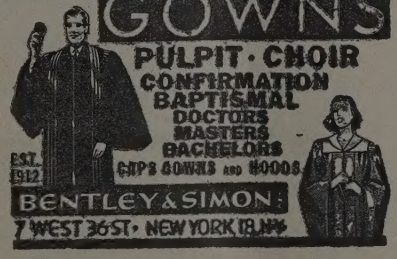

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Missouri Lutherans Seek Ten Million Fund

St. Louis, Mo.—A fund-raising campaign conducted entirely by laymen and seeking $10,000,000 for missions and education was proposed here by officials of the Lutheran Church-Missouri Synod. The suggestion will be taken up by the denomination's convention in Milwaukee, June 21-30.

If the program is accepted by the convention, the fund will be gathered during 1950-53 among the Synod's 1,700,000 members.

Initial plans call for the formation of a national committee of laymen who will organize and activate lay committees in every congregation of the Church to carry out the effort.

Since 1946, church members have contributed $11,500,000 in extra-budgetary funds, in addition to about $25,000,000 for relief in war-stricken areas.

A report said that without the additional contributions, post-war mission and educational projects of the Missouri Synod in North and South America, Central America, Mexico, Hawaii, Japan, the Philippines, India, Africa and Europe would have been impossible.

"These gifts over and above the regular budget, in these post-war years," the report continued, "have made possible an unprecedented expansion in our missionary and educational endeavors throughout the world and have given to our Kingdom work a greater impetus and forward movement than have been attained at any other time in the history of our Church."

N.J. to Have Single Lutheran Synod

Trenton, N.J.—Governor Alfred E. Driscoll signed into law a legislative act authorizing the formation of the new United Lutheran Synod of New Jersey.

The signing ceremonies were witnessed by Lutheran leaders throughout the state. Also present was Senator Alfred B. Littell of Sussex County, the Senate majority leader.

The New Jersey Lutheran Synod will be officially organized at meetings in old Trinity Lutheran church here in June. Synod headquarters will be established here.

At present, New Jersey Lutherans are members of four different groups. These are the New York Synod, the Ministerium of Pennsylvania, the Central Pennsylvania Synod and the Zion Slovak Synod.

Federal Council Executive Group Condemns Gambling

New York—The executive committee of the Federal Council of Churches adopted a resolution here vigorously condemning all forms of gambling. The committee authorized Council officers to appear before legislative groups to oppose any measures designed to legalize gambling.

The resolution branded gambling as "an insidious menace both to personal character and social morality."

"By encouraging the idea of getting something for nothing, of securing monetary return without rendering any service," it stated, "gambling tends to undermine basic ideals of honesty and public welfare."

Noting an integral connection between gambling and crime, the resolution said that recent disclosures of the extent to which gambling had become a commercial enterprise on a national scale should "serve as a challenge to the conscience of the nation."

Northwest Lutherans Hit Godless Teaching in Schools

Walla Walla, Wash.—Delegates to the annual convention of the Northwestern District of the American Lutheran Church here adopted a resolution disapproving "godless, atheistic and materialistic evolution" teaching in the public schools and urging that "Christians do everything in their power to stop this Christless instruction."

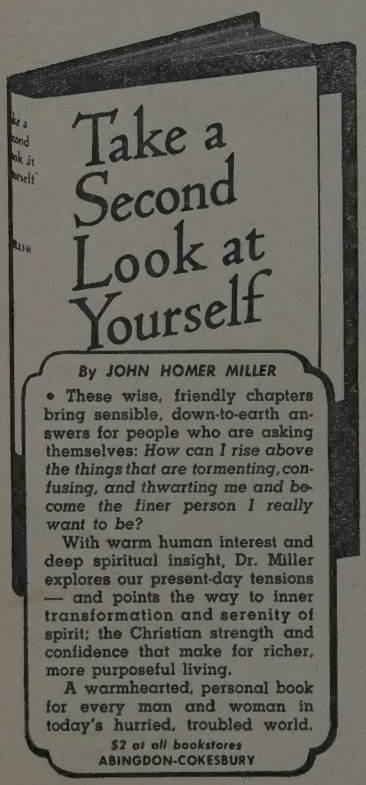
The convention represented churches in Oregon, Washington and Idaho.

Text of the resolution follows:

"Whereas, teachers are prohibited from teaching the Word of God in our public schools and whereas godless, atheistic and materialistic evolution is being taught in our public schools, colleges and universities; and

"Whereas, this Christless evolution is will naturally conceive a generation devoid of fear, love and trust in God and a generation which will strive only for things earthly, temporal and material; therefore

"Be it resolved that the Brotherhood of the Northwestern district of Washington, Oregon and Idaho of the American Lutheran Church go on record as registering a firm, unaltered disapproval of such teaching and training in our public schools and that all Christians do everything in their power to stop this Christless instruction and to insist that if evolution is taught it be taught only as an explanation of life and that our schools also teach the explanation given in God's Word."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